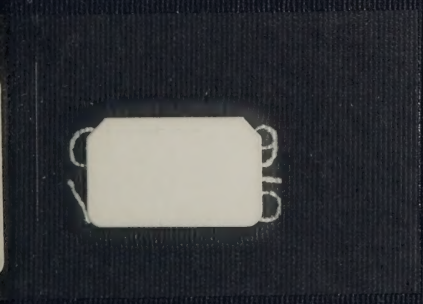
First Presbyterian Church

Salem, New Jersey

1821 - 1921



LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

BX 9211 .S34 V36 1924
Van Meter, Anna Hunter.
History of the First
Presbyterian Church, Salem

Anna Hunter Van Meter.

LIBRARY OF PRINCETON
SEP 6 1941
THEOLOGICAL SEMINARY

THE HISTORY

of the

FIRST PRESBYTERIAN CHURCH

SALEM, NEW JERSEY

Between the Years 1821 and 1921
with some antecedent facts about
earlier churches in Salem
County and elsewhere

By
Anna Hunter Van Meter

SUNBEAM PUBLISHING CO.
SALEM, N. J.
1924

Copyright, 1924, by
MISS HARRIET LE FEVRE VAN METER

Contents

	PAGES
Dedications—Family—Church	5 and 7
Biographical	9
Centennial Program	16
History of the First Presbyterian Church, Between the years 1821 and 1921	19
Saturday Afternoon and Night in Salem, H. V. C.	78

To the memory of Dr. and Mrs. Robert Hunter Van Meter; of their three daughters, Miss Emma Van Meter, the earliest historian of the First Presbyterian Church, Salem, N. J., Mrs. Mary Van Meter Pease and Mrs. Harriet Van Meter Cone; of their five sons, James, Robert, Edward (who married Miss Caroline Whitaker), Mason and Josiah Van Meter; of their three grandsons, Alvin Robert Pease, Norris Hunter Cone and Charles Kirtland Cone, this volume is published by the two survivors of their three granddaughters, Miss Mary Caroline Van Meter, Miss Harriet Le Fevre Van Meter and Miss Anna Hunter Van Meter.

Dedication

Across the Past,
We stretch a hand,
To the dear Spirit Band.
O, hearts of gold,
E'er may it last
What you dared to do,
With numbers few
In the Century Old.

Anna Hunter Van Meter.

BIOGRAPHICAL

Miss Anna Hunter Van Meter, the third daughter and youngest child of Edward and Caroline (Whitaker) Van Meter, was born in Salem, Salem County, New Jersey, January 18th, 1851. After a preparation in the private schools of her native city, she graduated, in 1869, from Ivy Hall Seminary, Bridgeton, N. J., under the principalship of Mrs. Margaretta C. Sheppard. Special studies in art and the languages were continued.

Her father was a lawyer and a prominent business man of Salem, a son of Robert Hunter Van Meter, M. D., (a surgeon in the War of 1812), who has the honor of being the first resident Presbyterian in Salem and a founder of the First Presbyterian Church here. Her mother was a daughter of Isaac Whitaker, Esq., of Deerfield, Cumberland County, N. J., a civil magistrate, lay judge, Major of the Militia, etc. He was a classmate and friend of Captain James Lawrence of the Chesapeake, whose dying words "Don't give up the ship," have been so often quoted.

All of her ancestors were colonial, large landowners and settlers in what was then Salem County. (Cumberland County was not set off from the County of Salem until January 19th, 1747-8.) Among them was Richard Whitaker, of a family distinguished in English history as early as the fourteenth century. He came from England to Salem in 1675, with John Fenwick, and was one of his Council of Proprietors. Also, Isaac Van Meter, of a family of religious and literary repute for centuries in Holland, who came from the State of New York to what is now Upper Pittsgrove Township

in Salem County about 1714; a pioneer settler and a leader in the establishment of the Pittsgrove Presbyterian Church. French Huguenot and Irish Protestant blood mingled with the English and Dutch of her forbears; so that she represented what is supposed to be a typical American.

Baptized in infancy, professing her faith in 1869, she was in active connection with the Presbyterian Church all her life, the Treasurer of the Sabbath School for twenty years from 1886 in addition to the spiritual exercise as a teacher of girls in their early womanhood. Finally, a member of the Home Class Department as the climax. In youth her sympathy was awakened for missions. She gave to the Women's Societies for Foreign Missions of New York and Philadelphia until 1872 when an auxiliary was started in the Salem Church. She began to collect money for it, the Secretary from 1883 to 1907 when she became the President and remained in the chair as an intelligent, consecrated leader for service until death. The author of the ambitious annals of the faithful foreign missionary society which made the years greater and as her face glowed with ideas for the fiftieth anniversary in 1922, the membership was affectionately guided to such celebration. A Vice President of the West Jersey Presbyterial Home Missionary Society from 1888. In the same year she was made a life member, by a friend, of the "Woman's Union Missionary Society of America for Heathen Lands." A Life Member of the Woman's Foreign Missionary Society of the Presbyterian Church from 1912 and of the Woman's Board of Home Missions from 1916 through the local Auxiliary.

In 1882, in response to an appeal from the Rev. Dr. Allen H. Brown, she gathered the first money for the "Brainerd Memorial Fund," an effort authorized

in 1881 by the Synod of New Jersey to raise $10,000 for chapels on the seacoast. It was called "a sort of signal gun," and in 1887, the President of the Board of Trustees reported a total of $10,184.88. The donation secured by her in 1888 encouraged a further endeavor and she had the comfort of forwarding the gifts, although small, for the Presbyterian Historical Monument unveiled in the Old Scots' Burial Ground, June 14th, 1900, in Monmouth County.

Work along philanthropic lines dates from 1878 with the formation of the Union Dorcas Society in Salem, of which she was one of the Secretaries. Since 1883 for life, the General Secretary of the Society for Organizing Charity in the City of Salem, N. J., (the successor of the Union Dorcas Society), of which she was an incorporator, serving in both without a salary. In 1889, she became the County Secretary and a member of the Standing Committee on Jails and Station Houses in the State Charities' Aid Association, later, of the Board of Managers. In 1898, one of a Committee of twelve chosen to organize The New Jersey Legal Aid Association of which she was a Director. Active and generous in legal work for the poor in South Jersey. In 1904, and longer a member of the Children's Protective Alliance, State of New Jersey. From 1884, a true comrade in the Woman's Christian Temperance Union, No. 1, Salem, New Jersey, and with whose coöperation as Treasurer from 1919, a noble share in the jubilee period of "Mother National" was finished. Of promise as Superintendent in departments of "Legislation" and "Citizenship." Indeed, years of friendly membership in various organizations bespeak an interest to the utmost extent, not only in the State, but also in the betterment and happiness of her native city.

In the spring of 1892, at the request of Mrs. Naomi Todd Compton, of the National Board of Lady Managers, Miss Anna Hunter Van Meter agreed to act as Chairman of a Committee to get a list of antiques and curios in Salem County for the World's Fair of 1893. A portion was taken in the visiting required and the correspondence and oversight involved were no insignificant part of the necessary labor. That year besides carefully arranging the results of the inquiries for mementoes of the Past, with annotations, she wrote a preface, historical introduction and epilogue, adapted a poem, and published all at her personal expense, under the title of "Relics of Ye Olden Days in Salem County, New Jersey, U. S. A." It is a unique addition to the local compilations and a permanent record of an interesting period. As one of the newspapers stated at the time, "It will grow in value as the years roll by and be referred to with pride in all the future."

She was one of the Committee appointed by the Governor for the New Jersey Room in the Woman's Building used by Mrs. Potter Palmer for her private office, also acting as the Chairman of the Salem County Committee to gather and forward Antique Furniture for that purpose with Mrs. Compton's cordial support. The ancient things were admired in Chicago and the prediction that the fame of Salem County would go to the ends of the earth, as a consequence of the exertions of the Committee, was fulfilled, and a knowledge of geography thereby extended. Some of the smaller pieces sent to this room were transferred to the New Jersey case (of which Salem County already had a monopoly) in the Government Building, under the supervision of the state Board, to which she was equally loyal.

Many doors of usefulness opened to Miss Anna Hunter Van Meter after the World's Fair for which there was neither leisure nor strength, but in April, 1895, the election as a Trustee of Evelyn College (for women) in Princeton, N. J., was accepted by her, in which other well known women were her associates. The decease of the President (and Founder), Rev. Dr. McIlvaine, in 1897, before sufficient endowment had been raised, stopped the project. It is hoped the way will yet open for the completion of cherished plans for the higher education of women in that university town.

For the Woman's Club of Salem, she has written on a diversity of subjects; and for the papers of the city, county, and first Congressional District (for the latter chiefly in behalf of her work.) Also for "The Presbyterian," "Church at Home and Abroad," and "Philadelphia Times." The contribution, "John Brainerd and His Work," to "The New Jersey Scrap Book of Women Writers" is a part of a longer one in the "Church at Home and Abroad" for April, 1889. By selection, the representative from the First Presbyterian Church in an all-day Church Development Conference at the Court House in Salem, May 24th, 1921. She was the family historian and her communications literally stretched from the Atlantic to the Pacific Oceans.

Temporal affairs occupied more or less attenion after her father's death on January 4th, 1875, because she was picked out by him in a previous invalidism to be his successor to business cares and inside of this discipline she stayed with ready furtherance as the defense of the family through many a problem. Very fond of the atmosphere of study and books, a soul imbued with sublime cravings for gratification to the full of extensive travel in this country and Europe, yet experience

made a practical woman of the poetry-loving, artistically-inclined girl who found there is no place like home.

When returning from the Wednesday evening prayer service at the First Presbyterian Church before the July Communion, 1922, and hurrying across Market Street for the shelter of the sheds in a summer shower, Miss Anna Hunter Van Meter was struck by an automobile and thrown violently against the curbstone. Recovery from a wound on the left-side of the head and a fracture of the left shoulder blade, was adequate to resume her usual duties but, as months went on, there was an apparent loss of vital force and a cold contracted when fatigued preceded a stroke of apoplexy on the morning of January 3rd, 1923. With this one clear call to Heaven, she passed slowly away near the middle of the night of the same date.

Funeral services were conducted at the house on Saturday afternoon, January 6th, by the pastor, Rev. T. Reber Taggart, and included, with selections from St. John's Gospel and The Revelation, her favorite hymn, "I Heard the Voice of Jesus Say." Burial is in the Cemetery of the denomination. Pall-bearers were Mr. D. Harris Smith, Dr. R. M. A. Davis, Mr. R. Wyatt Wistar, Mr. George Richman, Mr. William H. Hazelton and Mr. Wilbur C. Springer.

Beautiful in death in the dress of white silk preferred by herself, the two sisters added the flowers they knew she would have liked. There were floral remembrances from the Missionary Societies and the Pastoral Aid Society of the church, the W. C. T. U. No. 1, the Society for Organizing Charity and the Sunshine Society. A sweet gift was a bouquet from Master George Perot, the dear boy in St. John's Rectory, across the way at Fifth Street and West Broadway, between whom and "Miss Anna" there was a strong attachment.

First tribute in the local press was in the "Salem Sunbeam," of January 5th, probably, by the Editor, perhaps a reporter. The second was by Rev. T. Reber Taggart in the Church Calendar, of January 7th. Third, by a sister in the "Salem Standard and Jerseyman" of January 10th. Fourth, by the S. O. C. in the issue of that newspaper of January 17th. Fifth, at the next Annual Convention of Salem County W. C. T. U. for the Memorial Hour. The daily mail was heavy with individual messages and there were inquiries of sympathy in recognition of her fragrant life in the home, the church, the community.

Two Easter remembrances, 1923, were sent by the surviving sisters. One is a State Memorial Membership in the Woman's Christian Temperance Union of New Jersey. The other is the choice of a piece of land adjoining the Girls' School, Etah, India, that claimed the notice of the Woman's Board of Foreign Missions of the Presbyterian Church in the U. S. A., 156 Fifth Avenue, New York, N. Y. The latter is the conclusion of a wish that after through wearing her diamond brooch, the value of it should be applied to the cause under such authority and with which there was a long, pleasur able fellowship of obedience to the Great Command.

"He sees when the footsteps falter, when
the heart grows weak and faint;
He marks when the strength is failing,
and listens to each complaint;
He bids her rest for a season, for the pathway has grown too steep:
And folded in green pastures, He giveth
His loved one sleep." V.

CENTENNIAL PROGRAM

SABBATH MORNING

November 13, 1921, 11 o'clock

Prelude .....Mrs. Helen Pancoast, Organist
Doxology .....The Congregation
Invocation—Lord's Prayer.....Pastor and People
Scripture—Gen. 12:1, 2, 5. Eph. 2:19-22; 3:11-21.
Hymn 292—Tune "Salem."—An original musical composition by Alvin Robert Pease a grandson of Dr. Robert Hunter Van Meter, and harmonized by Mr. Charles E. Glaspey.
The Choir
Offertory Solo—"The Lord is My Light"—Arittsen—Mrs. Austin H. Harris.
"History of the Presbyterian Church of Salem, N. J., Between the years 1821 and 1921." .....Miss Anna Hunter Van Meter
Hymn 135; 1, 5, 6 .....The Congregation
Benediction.

SABBATH EVENING

November 13, 1921, 8 o'clock

Prelude .....Mrs. Helen Pancoast, Organist
Hymn 347—"Stand up, stand up, for Jesus".....The Congregation
Prayer
Address—Rev. J. J. Louderbough, of the Holland Memorial Church of Philadelphia.
Hymn 409; 1, 2, 3, 8 .....The Congregation
Anthem—"Oh Be Joyful in the Lord".....The Choir
Greetings from the Churches of Salem:
Protestant Episcopal—The Rev. E. J. Perot.
Memorial Baptist—The Rev. H. R. Myers.
First Methodist—The Rev. B. Harrison Decker.
First Baptist—A layman
Broadway Methodist—The Rev. H. J. Zelley, D. D.
Friends Meeting—Mr. Joseph Miller.
Hymn 370—"Onward Christian Soldiers" .....The Congregation
Benediction.

Wenesday Evening, 8 o'clock

A social will be held in the Sabbath School room of the church.

PRESBYTERY OF WEST JERSEY

Tuesday, November 15th, 1921, 9.30 A. M.

DOCKET

1. Devotional services. Rev. Curtis O. Bosserman, Moderator
2. Constitute Presbytery with prayer.
3. Formation of the Roll. Excuses received.
4. Report of Committee on Arrangements. Rev. T. Reber Taggart.
5. Reading and adopting of the docket.
6. Reading of Minutes if desired.
7. Appointment of temporary committee on Leave of Absence.
8. Reception and reference of communications.
9. Report of Committee on Credentials and Calls. Dr. Gage
10. Reception of Members.
11. Presentation of Calls.
12. Requests for dissolution of pastoral relations.
13. 11 A. M. Order of the Day, consideration of Overtures:—
    a. Eligibility of Women to the Deaconship.
    b. Election of Commissioners to General Assembly for 2 years.
14. Reports of Standing Committees. 1. Vacancy and Supply, Rev. R. H. Gage, D. D. 2. Brotherhood, Mr. W. B. Castor. 3. Evangelistic Work, Rev. D. W. Berry.
15. Report of Installation at Gloucester City.
16. Reports of Moderators of Vacant Churches.
17. Introduction and Examination of Candidates.
18. Unfinished Business.
19. New Business.
20. Next place of meeting, Camden, First, January 17, 1922.
21. Order to pay Janitor. Vote of thanks.
22. Calling of Roll.
23. Reading and Approval of Minutes.
24. Adjourn with prayer and benediction.

ANNIVERSARY MEETING—7.30 P. M.

Auspices of West Jersey Presbytery—Moderator Presiding

Doxology .....The Congregation

Invocation .....The Moderator

Hymn 304; 1, 2, 3, 5.—"The Church's One Foundation"....Congregation.

Greetings from Presbytery and Synod:

Presbytery—The Moderator of Presbytery.

Synod—The Rev. R. H. Gage, D. D., Moderator of Synod.

Anthem—"Send Out Thy Light"—Gounod.....The Choir

Address—"The Contribution of Our Church to the World"

The Rev. A. B. Collins, D. D., Stated Clerk of Presbytery.

Hymn 298—"Glorious Things of Thee Are Spoken" Congregation

Benediction.

The Church has provided an excursion to the Salem Country Club and the River Shore and will return for lunch at 5.30 o'clock.

Train leaves Salem 10.15 P. M. for Woodbury and Camden. The Bus will leave for Bridgeton at 9.30 P. M. Entertainment will be provided over night for any who desire to remain. Please notify Pastor in advance.

CALENDAR

November 13th, 1921

OFFICERS OF PRESBYTERIAN CHURCH

Church Session

T. Reber Taggart, Moderator

R. W. Wistar, Clerk — Charles H. Ayars
George G. Richman — H. W. Brown

Trustees

Thos. J. Craven, Pres.

Dr. C. M. Sherron, Vice Pres. — Lucius E. Hires
J. Dale Dilworth, Sec'y. — Dr. R. M. A. Davis
Dale S. Taylor, Treas. — D. Harris Smith
R. W. Wistar — Chas. H. Ayars

Sunday School

Malcolm Musser, Supt.

Milton Jordan, Asst. Supt. — Miss Elizabeth Smith, Stat. Sec.
Mrs. E. Wheeler, Prim. Supt. — Miss Mina R. Klein, Treas.
Mrs. Wm. B. Dunn, Sec'y. — Miss Helen Smith, Pianist.
Mrs. Thos. Peachey, Supt. Cradle Roll

Christian Endeavor Society

Miss Grace Lewis, President

Miss Clara B. Ayars, V. Pres. — Miss Lena Zaiser, Treas.
Miss Mina R. Klein, Sec'y. — Miss Jean Wheeler, Pianist

Women's Foreign Missionary Society

Miss Anna H. Van Meter, Pres. — Mrs. Maria S. Bitter, V. Pres.
Mrs. T. R. Taggart, V. Pres. — Mrs. Mary Springer, Sec'y.
Mrs. Elmer H. Smith, V. Pres. — Miss C. Patterson, Treas.
Miss H. F. Van Meter, Sec'y Temperance.
Miss A. R. Patterson, Sec'y Lit.

The Secretaries of Temperance and Literature belong to and act for both of the Missionary Societies

Women's Home Missionary Society

Mrs. H. W. Brown, Pres.

Mrs. Geo. Richman, V. Pres. — Mrs. W. B. Dunn, Sec'y.
Miss Georgie Lawson, Treasurer

Young Women's Missionary Society

Miss Marie Oehrle, Leader

Miss Hilda Richman, Leader — Miss Jean Wheeler, Sec'y.
Miss Ruth Crispin, Pres. — Miss Reba Counsellor, Sec'y. Lit.
Miss Mildred Reeves, V. Pres. — Miss Lillian Hippler, Treas.

Light Bearers

Mrs. Frank T. Hall, Supt.

Miss Grace Lewis, Pres. — Miss Eleanore Rumsey, Sec'y.
Miss Constance Rumsey, V. Pres — Donald R. Taggart, Treas.

Pastoral Aid Society

Mrs. Elva Wheeler, Pres. — Miss Cornelia Pryor, V. Pres.
Mrs. Elmer H. Smith, V. Pres. — Miss Georgie Lawson, Sec'y.
Miss Carrie Patterson, Treas.

Men's Club

R. Wyatt Wistar, Pres. — Dale S. Taylor, Sec'y.

CHAPTER I.

And the Lord appeared unto Abram, and said, Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him.—Genesis 12:7.

It was the promise of Canaan which lured the children of Israel in their wanderings. The faithful won. They entered the land that flowed with milk and honey.

There is inspiration in the history of Presbyterianism. And it has a goal. It is a God given doctrine practiced from the earliest times. Presbyterian organization has not been confined to any one tongue or country. Hence, through the Providential changes of the centuries, the elements from all the Presbyterian strongholds were happily united in the emigration to this modern Land of Promise in our United States of America.

Wherever they were, they builded altars unto the Lord and schools attested their presence. As patriots, and in forming the wonderful Declaration of Independence; also, in preparing the Constitution of the United States, they were in the forefront of the young nation's counsels.

The Presbyterian Church, with its branches, is the largest Protestant body of Christians in the world. Its members have borne a distinguished part in Church and State, as well as in the so-called liberal arts. We are glad to trace our lineage through one or more lines of these brave pioneers.

Furthermore, as we have had personal ancestors, so this Salem Church has had ancestors; and kin of varying degrees, for neighboring churches of the same re-

ligious persuasion are certainly near relatives which deepen and strengthen all the forces which are involved in the household of faith.

The first Presbytery of the Presbyterian Church in the Colonies, known as the General Presbytery, was organized in the spring of 1706, in Philadelphia. The first Synod in 1716; in 1788, the General Assembly succeeded the General Synod. All these had their birth in Philadelphia. The General Assembly was the first organized body of a representative denominational character in this land. Its two principal factors are the ministers and ruling elders. These constitute the four judicatories: the session, the Presbytery, the Synod and the General Assembly.

There have been many interesting associations with Philadelphia. In our own State, with Cohansey, or Fairfield, Greenwich, Cape May, Gloucester, Woodbury, Pilesgrove, Quihawken or Penn's Neck, Deerfield and Logtown of the ancient churches. The church called Pilesgrove before the Revolutionary War was really the Mother of the Salem Church and the churches of Woodstown and Elmer.

Some of the sturdy Hollanders and Huguenots who had come to New York State in the seventeenth century had been drawn to the milder climate of Southern New Jersey early in the eighteenth century. There is recorded evidence of their flocks and herds from 1709. Deeds range from 1712-14. Their first church building, near what is now Woodstown, is thought to have been after the Dutch Reformed order. Decay settled its career, but not the desire of the people for regular worship.

In 1739, Isaac Van Meter applied to the Presbytery of Philadelphia for the settlement of the gospel among them. The Presbyterian organization of 1741

followed, the first of a permanent kind in the County. Forty-nine members, twenty-five men and twenty-four women, headed by the Van Meter, Nieukirk and Du Bois families, signed the remarkably orthodox covenant. Rev. Daniel Evans was the Pastor of the Pilesgrove Church in 1741. Quihawken, or Penn's Neck, had a share of his labors. Apparently the beginning of Presbyterian efforts in that locality. Their organization dates from the deed of 1748.

The church building at Pilesgrove, constructed of cedar logs, was succeeded by a brick building, still standing, although dismantled, in the ancient Presbyterian graveyard at Daretown, erected in 1767. Services were irregular during the Revolutionary War. Pastors did not dare to be accessible. But the old church was not desecrated and after the war it was called the Pittsgrove Church. The graphic account of its surroundings and interior, when in use for worship, written by Mrs. Harriet Van Meter Cone, is too valuable to pass into oblivion. Not any of the old churches in this mention has a more interesting history than Pittsgrove. The front faced the woods because this is the warmer and southern side. Carved upon the lintel of the entrance doors are inscriptions that engage the attention. Back of the church was a declivity and a pathway led down to a wide brook over which there was a rustic bridge. The woodland divided the parish. Such of the congregation as lived on the other side left their vehicles and horses in the woods, the trees giving shelter and hitching places. It was an emotional sight on Sabbath morning to see families crossing the brook and mounting the hill to reach their Zion.

The church had no vestibule. Two aisles from the entrance doors went to the pulpit forming a middle block and two side blocks of pews. A few square pews

on each side of the pulpit. At the entrance, were stairs leading to a gallery which extended around three sides of the building. There are two rows of windows, one for each floor. Two windows on the side of the Daretown road are in close proximity, slightly elevated. These were back of the pulpit to admit light and air. The pulpit with its desk was reached by a flight of stairs, perhaps six to eight steps. It was enclosed by a high railing with a door and the minister always shut the door after entering. There was no sounding-board.

Below, about one step from the floor, were the chorister's desk and seat. Here the leader of the singing stood, tuning-fork in hand, note-book on the desk. After striking the fork, he ran his voice up the scale to get the key. Then turning to the book, he began the tune to the words of the hymn, the congregation joining with great unction. Many of them were well acquainted with the rules of music and possessed voices of beauty and strength.

As the sons and daughters of the families arrived at their teens, they were sent to seats in the gallery, the young men and young women on opposite sides. The fathers and mothers occupied the pews below supervising their younger children.

Large wood stoves heated the building. From them the women could easily procure coals for their footstoves in the winter. In the summer the elderly ones brought bunches of fennel which they nibbled to check a tendency to sleep. Thus they were seated in the uncomfortable, high, straight-backed pews for a two hours' session.

There was but one service in the olden days. No arrangements for lighting had been made. The evening services, usually well attended by the young people, were held in the school houses of the districts. As the

shadows left the dials, they gathered to begin "at early candle light."

The woods have been cut down, the ravine filled and the brook has found another course. Stumps of gigantic girth are the mute witnesses of the former shades.

Present congregation is worshiping in a building erected in 1867; urged by Rev. E. P. Shields.

CHAPTER II.

Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.—1 Corinthians 15:46.

Religious controversies had been in evidence, but in 1758, after seventeen years of separation, the Synod of Philadelphia of the Old Side and the Synod of New York of the New Side were united. The care of Indian Missions was one of the chief concerns. Rev. John Brainerd devoted himself to the tribes in New Jersey. He had been regularly ordained in 1748. In 1760, the Synod appointed him to succeed his brother, David, who had entered into rest in 1747. The annuity from Scotland had been suspended and collections were ordered for the support of John Brainerd.

Missionary labors were needed to counteract, to some reach, the unhappy effects of the wars with the French and Indians. A general peace was concluded in 1762. In 1761, John Brainerd was writing of the low state of religion and of his preaching to the whites as well as the Indians. Penn's Neck and Salem were in his itinerary, by Presbyterial appointment. Allusions are made in his journal to several places now included in the Presbytery of West Jersey. Failing in health, he took Deerfield Church in 1777. He died there in 1781 and he was buried beneath the floor of the church.

Revivals were underway in the churches under the preaching of Whitfield, Gilbert Tennent, Philip V. Fithian and others. Then came the Revolutionary War. Churches were laid waste, ministers were scattered and congregations weakened.

New Jersey became a battlefield. Salem was occupied by a detachment of the English Army and the Episcopal Church was taken for barracks. The marauding expeditions into the farming districts, the skirmishes at Penn's Neck and Quinton's Bridge with the massacre at Hancock's Bridge will never be forgotten.

Presbyterian ministers were fearless in urging patriotic action. None more so than the Rev. Samuel Eakin, who was stationed at the Penn's Neck Church in 1773. He had purchased a house and some land in what is now the village of Pennsville. He gave a portion of his time to the Logtown Church which had existed from from 1750. The congregation there paid one-fifth of his salary of one hundred and twenty-five pounds. Alas, Mr. Eakin displeased the Tories and he was obliged to retire in 1777. There was no regular preaching for twenty years. From 1797 to 1805, the congregations had ministers. Afterwards, only occasional supplies. In 1800, the Society of Presbyterians in the Township of Lower Alloways Creek in the County of Salem, had formally elected Trustees who took the solemn oath for the faithful execution of the trust reposed in them. In 1801, James Sayre and his wife deeded 148 rods of land for a Presbyterian burying ground. In 1803, from these two churches, 80 members had been reported to the Presbytery of Philadelphia.

The church buildings at Penn's Neck and Logtown were wooden structures, built after the style of the times with high pulpits, sounding-boards and lower desks for the precentors who led the singing. The Penn's Neck Church was the more substantial and better finished of the two. The Logtown Church was finally abandoned, sold and removed to be used for other purposes. Its decline is mournful. In which of these buildings did the plain old bench numbered 1

stand? Tradition says it came from the Penn's Neck Church but it suggests the description given of the furniture of the Logtown Church. It is among the keepsakes of the Van Meter family, 121 West Broadway, Salem.

The friends of our faith in Penn's Neck and Salem were not neglected by the Rev. Messrs. Osborn, Janvier and Freeman up to the founding of the Salem Church in 1821. They diligently fanned the flickering flame. Mr. Freeman was the pastor of the united congregations of Greenwich and Bridgeton. In 1792, with a population of 300, Bridgeton began a separate organization, but the church did not venture to sustain the gospel alone until 1823 and 1824. Now, four of the Presbyterian faith, the First, the Second, the West and Irving Avenue Churches. Another, with the title, "Mary S. Fithian Memorial Chapel," was formerly a Presbyterian Church organization but for want of support as a church in finances and in officers and inbility to accede to the demands of the church Boards, the organization dissolved and hence the new name of "Chapel."

Mrs. Mary S. Fithian died February 5th, 1911, at the age 87 years and her works do follow in Sunday evening services with supplies, a Sunday-School, the Senior and Junior S. C. E., a Night School on four nights out of the seven, beside a Missionary Society for the adult women and young ladies who conduct a weekly gathering to sew and quilt. Her daughter, Miss Clara P. Fithian, is truly identified with the project. Occasional use of the original building in Broad Street Cemetery, and revered as the "Mother Church" of all the Presbyterian Churches in Bridgeton, always emphasizes its own dignity as a historic site. The officials of the Greenwich Church recorded their disapproval,

1792, for the information of their successors and posterity. Mr. Freeman published his "Baptismal Catechism" in two parts, in 1811. It is a very able argument for baptism by sprinkling.

Presbyterian sentiment did not die in Penn's Neck. As late as 1821, there was a desire to unite with the people of Woodbury in settling a minister. Their church building was used incidentally, for religious services. Last public occupancy was July 4th, 1826, for the celebration of National Independence. Francis L. Maccullough, Esq., of Salem, was the orator. Several of the officers from Fort Delaware with their military band were present. During the exercises, a snake crawled out of a broken spot in the wall and created much excitement. It was killed by an officer with his sword.

The church at Carney's Point is next in the line of Presbyterian occupation in Lower Penn's Neck. The organization began under the name of the Union Presbyterian Church, Monday, March 5th, 1917, in Community Hall, when by letters and confession of faith about thirty men and women joined the church. The corner stone of the church was laid Saturday, September 13th, 1919, with appropriate services beginning at 1 P. M. In May, 1920, Presbytery was finally entertained there; 161 members were added in one year under the pastorate of Rev. O. B. Close. Their activities bespeak coöperation and have regular reports in the Salem County newspapers.

In the meantime, the interchurch scheme of the Episcopalians and Presbyterians in Salem, which had restored in the year of the War of 1812 the Episcopal Church dilapidated in the War of the Revolution and enabled it to be opened (at different times) for the services of both denominations, appeared to be a success.

But as the years went on to 1820, it proved to be as much of a failure as the interchurch effort of a century later.

The General Assembly had been sending missionaries through the Western part of New Jersey of whom were the Rev. Messrs. Hoyt, Graham, Lowthe, Perkins, Platt, Caruthers, King, Ogden, Parvin and Safford. Dr. Robert Hunter Van Meter, a member of the Presbyterian Pittsgrove Church, moved to Salem in 1810. He has the honor of being the first resident member of a Presbyterian Church here. He was seized for coöperation. He responded. Providence roused up friends for the accommodation of the preachers in the Court House, Academy and interested pulpits. Thus a sentiment favorable to Presbyterianism was being gradually formed. And general evangelical work was not overlooked. A letter in the family, dated August 5th, 1820, from Rev. Jonathan Freeman, states that he had spent $24.80 of the money received from Dr. Robert Hunter Van Meter, for the purchase of Bibles. Dr. R. H. Van Meter's house was the first depository. That box is still in evidence. See other references.

A new rector of the Episcopal Church, Rev. R. F. Cadle, through the interchurch arrangement, was a disadvantage to the Episcopalians. The Presbyterian services were getting too attractive. Thus, when the Rev. Ashbel Green, D. D., President of Princeton College came to visit his friend and classmate, Colonel Johnson, and he was advertised to preach on a certain Sunday morning, December 3rd, 1820, he found the situation changed. The church doors were locked. After those who had gathered were dispersed to their homes, Colonel Johnson went to the home of Dr. Robert Hunter Van Meter to discuss the matter. As they talked, he said: "Doctor, if you will help me, I will build a Presby-

terian Church in Salem!" The promise was given. The beginning of a Presbyterian Church was then born in the hearts, souls and minds of those two strong men. They felt as if the Lord had appeared unto them as He did to Abram 1921 years before Christ. This celebration today, November 13th, 1921, of the Christian Era, is one hundred years of its existence.

Plans were quickly made. Dr. Van Meter went to the printing office. A notice was prepared stating that the Rev. Ashbel Green, D. D., would preach that evening in the Court House, the use of which had been secured. It is thought that Mr. Robert McMillan did the printing. The notices were soon ready. They were distributed all over the town and Dr. Green preached on the advertised day to a crowded house. Thus, these unexpected events opened the way, under the Providence of God, for a separate Presbyterian Church organization in Salem.

Dr. James Van Meter was soon acquainted with the suggestion of Colonel Johnson. He expressed his sympathy with it. The three men named were the leaders in the enterprise, forming the mystical number, but Dr. Robert Hunter Van Meter was the only one of the three who was a church member. Upon him, therefore, devolved much responsibility for organizing the little Presbyterian Society and arranging the services which were immediately begun in the Academy and Court House. It is said that he prayed like he did everything else "with all his heart."

These men deserve more than a passing notice. All three received their early education in the Classical School at Pittsgrove, taught by the pastors of the Presbyterian Church there. And Dr. Robert Hunter Van Meter attended a Classical School in Deerfield, New Jersey.

Colonel Johnson, born in 1771, completed his education at Princeton College under the presidency of Rev. John Witherspoon, the only clergyman who signed the Declaration of Independence. He was the largest landowner and the most distinguished and important man in Salem County. His favorable and generous attitude towards the building of a Presbyterian Church in Salem meant a great deal for the cause. His handsome house was a hospitable center until his death in 1850.

The Van Meter brothers were the sons of Benjamin Van Meter, a ruling elder in the Pittsgrove Presbyterian Church. His immediate ancestors of the notable, literary Van Meteren family in Holland, had gone to what is now West Virginia, where they became large landowners. They employed the immortal George Washington to do their surveying and entertained him in their homes. Dr. James Van Meter received his preparatory medical training in the office of Dr. Harris, of Pittsgrove, quite a famous local practitioner, while Dr. Robert Hunter Van Meter's was under his brother. Both completed their medical training in the University of Pennsylvania. The certificate of the younger brother was signed by Dr. Benjamin Rush, one of the signers of the Declaration of Independence. Both were widely known. They were surgeons in the War of 1812. Their duties in the vicinity which has always been the seat of a fortification.

Very opposite in their temperaments. Dr. James Van Meter, born in 1767, had been in Salem from 1791. He was calm and gentle. He died in 1847 in the triumph of a well founded faith. Dr. Robert Hunter Van Meter, born in 1778, was energetic and enthusiastic. He was in the State Legislature in the winters of 1812 and 1813. Governor Williamson appointed him Paymaster, in 1829, of the 2nd Independent Bat-

talion of the Salem Brigade of the Militia of New Jersey. In 1834, he was commissioned by Governor Vroom as a Civil Magistrate. In many ways, he rendered continuous assistance to the infant church. He died in 1839 after a short but severe illness caused by exposure in the practice of his profession.

Dr. James Van Meter's wife was Miss Ruth Jones, a Baptist, but not a member of the church. He had attended the church with her, then situated in the midst of what is now the Baptist Cemetery on Yorke Street, ever since their marriage in 1798. He became interested in the Presbyterian organization. One Sunday evening, previous to the dedication of the church, the subject was introduced at the fireside. She announced her intention to go with him and quoted the touching passage from the first chapter of Ruth, 16th and 17th verses: "Whither thou goest, I will go: and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: The Lord do so to me, and more also, if aught but death part thee and me." In the lonely years after her death, he would often repeat the incident to his intimates with streaming eyes. To his dying hour, he attributed to her decision his own confession of faith in the Presbyterian Church.

The corner stone of the Presbyterian Church was laid on the half of an acre of ground contributed by Colonel Johnson, now a part of the cemetery, on the morning of Tuesday, March 6th, 1821. The ceremony was conducted by the Rev. Messrs. Freeman, Janvier and Ballentine. Mr. Janvier made the address. Mr. Freeman had preached an appropriate sermon the evening before at the Old Baptist Church.

In the year 1820, Grant Street, as it now is, had no existence. There was a narrow opening, or roadway, about where it is now laid extending a short dis-

tance beyond where the North Meridian House stood. There it was entirely shut off by a fence and gate opening on what used to be called the Spring-House farm of Colonel Johnson. A public road between Quaker Neck and Market Street was much needed and had long been talked of. Nothing had been done in regard to it as there were two opinions. Colonel Johnson favored the widening and straightening of the private lane mentioned into a street to be called Church Street and made his gift to the Presbyterian Church in accordance with this plan. It was reached through the lane of Dr. James Van Meter now part of the grounds of the present Manse.

Opposition and prejudice were encountered. The other party decided to run the street through the foundations already laid of the Presbyterian Church. But Colonel Johnson made application for a review at the next court. A compromise resulted which cleared the foundation walls yet it changed the points of compass for the little church. In running the road eventually laid out, a small point of land belonging to Caleb Wood was cut from his property on the south side of the road and remained a wedge between the Thompson property and the church property. Dr. James Van Meter bought this piece for $5 and added it to the Church Lot. Dr. Robert H. Van Meter planted a buttonwood tree upon it by the advice of his lawyer to prove possession.

After the erection of the present church building, and the conversion of the former site into a cemetery, the Trustees sold this piece to Mr. Fenwick Archer for $10 as it marred the shape of the lot and they considered it too small to be of any practical worth. The tree grown to large proportions was cut down May 24th, 1892. Mr. Green, then the owner, gave this family some of the wood. A handsome cane made

from it was presented to Mr. Mason Van Meter on his 80th birthday in memory of his father, the planter of the tree, and because he had assisted in the proceeding. Such cane supplanted several varieties by daily use to the end of going out. One more keepsake.

By the 14h of July, 1821, the church was completed and it was dedicated to the worship of God. Rev. George W. Janvier delivered the sermon from the fifth chapter of 2 Chronicles, 13th and 14th verses. November 13th, 1821, the church was organized with six true and tried members from the other churches of the same faith in Salem County; three men and three women. The three men were chosen for elders, Samuel Burden, Esq., a former elder of the Penn's Neck Presbyterian, with Dr. Robert H. Van Meter and Mr. Robert McMillan, of the Pittsgrove Presbyterian Church. The three women were all from the Pittsgrove Presbyterian Church: Mrs. Robert (Lydia) McMillan, Miss Sarah McMillan and Mrs. Lois Powell.

Six others were transferred from the Penn's Neck Presbyterian Church, now dissolved, and incorporated with the Salem Church, namely, Mrs. Samuel (Martha) Burden, Mr. John Congleton, Mrs. John (Sarah) Congleton, Sarah Kean, Mrs. Lambson and Mrs. Sarah Lumley.

These two "sixes" make the "twelve" stated by Miss Emma Van Meter, as the number at the beginning. They are the first enumerated in the records of the church.

A committee from the Presbytery of Philadelphia consisted of Rev. Messrs. Freeman, Janvier, Biggs and Ballentine for the purpose of the new organization and to dissolve the old church organization at Penn's Neck. The following elders, previously elected, were ordained: Robert H. Van Meter, received from the Pittsgrove

Church, to represent the Salem Church; Samuel Burden, a former elder, to represent the dissolved Penn's Neck Church; Robert McMillan, also received from the Pittsgrove Church, who was then in or near Salem. There is no positive knowledge, but an impression that at one time, he was connected with the Logtown Church and for that reason he was chosen to make the sacred number of three which with its multiples distinguished a feature of the church's beginning.

The new church edifice was built of brick 30 by 50 feet with a gallery across the north end and lighted by long windows. The front faced the north with a spire above supplied with a bell by Mr. James Bartram. The woodwork of the interior was painted white. The seats were benches with backs, the men and women seated apart on opposite sides of the one aisle. Later, sitting as families in the old and new churches. A tender bond with distinctive memories for the children to know where their parents had the family pew, trained them to sit according to age, listen and have their own hymn books. Even the same seat in prayer meeting carries naturally with it a certain individuality similar to a personal chair in the home circle. Preferred as it incites to greater loyalty in attendance upon the worship. Old fashioned? Yes, but hallowed as better filled pews than at the present time.

Original part of the church edifice had a wooden pulpit with velvet hangings and desk below of ancient style. They who remember the bright, metal star in the center of the cushioned division for the Bible, where it rests on the historic pulpit as a quaint embellishment and focus for eyes in religious worship, grieve after the disappearance in an interval of fresh upholstery in the next building. The pulpit was lighted by small globed

shaped whale oil lamps one on each side. It was reached by stairs with balusters.

The lower desk nearly level with the floor, was used by the chorister. The singing was congregational and, of course, through the week there was a singing school to instruct the young people. The sides of the church were supplied with tin reflectors, each holding a tallow candle. The collection receivers were long black poles with black velvet bags suspended at the ends on rings. Mrs. Ruth Van Meter gave the velvet hangings. Dr. Robert Hunter Van Meter the stove. The pulpit Bible was presented by a book seller in Philadelphia.

Entire cost of the building was $2,443, of which Colonel Johnson gave $1,200 and made good some unpaid subscriptions. It is estimated that his gifts to the edifice were not less thn $1,300 beside the lot. Dr. Robert Hunter Van Meter collected $400 in one day at a large vendue near the town. The remainder was given by the two Drs. Van Meter, Messrs. John Congleton, Matthias Lambson, Samuel Dunn, Elijah Dunn, Samuel Burden and smaller sums from various citizens of Salem, town and county, with others in Cumberland County and elsewhere. The names are given of their amounts and show a widespread sympathy.

A notice was posted in different parts of the town and neighborhood for a congregational meeting to incorporate the church by the election of Trustees, to be held Thursday, January 24th, 1822, in accordance wih the Act of the Assembly passed at Trenton, N. J., June 13th, 1799, signed by Robert H. Van Meter, President, and Robert G. Johnson, Clerk. On record in the Clerk's Office, that James Bartram, James Van Meter, Edward Q. Keasbey, Joel Fithian, Samuel Copner, Matthias Lambson and Samuel Dunn were chosen.

Rev. Johnson Hubbell in his "historical sketch," taken from the writings of his Grandfather, Colonel Johnson, states that Rev. G. W. Janvier delivered an appropriate discourse on the occasion referred to and was chosen for the Moderator and Robert G. Johnson for the Clerk. He puts Robert H. Van Meter as Treasurer in the list of Trustees. They certainly acted in these capacities as the early minutes in family keeping attest. Dr. James Van Meter was appointed President of the Board and held the office until death. But only the seven first mentioned, the number required by the civil law, qualified before John Mason, Judge and Justice of the Peace, January 29th, 1822. Recorded January 30th, 1822. They assumed the title and name of "the Trustees of the First Presbyterian Church in the town of Salem."

CHAPTER III.

And he gave some apostles; and some prophets; and some evangelists and some teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.—Ephesians 4: 11, 12.

The new place of worship was not a welcome addition in such a small town but Salem has never had too many churches. This filled a void being more central. It is well said: "Denominations are the priceless heritage of the centuries gone. They have been born amid deep conviction and bitter persecution. One appeals to one type of believer, another to a different sort of person. The common treasure of them all is a simple faith in the same Lord and Saviour. All pray in His name."

Sabbath services were conducted by supplies sent by the Presbytery of Philadelphia until the Rev. Moses T. Harris, of Philadelphia, was secured for a stated supply from January 24th, 1822. On June 1st, 1822, Mr. George Robertson and Miss Rebecca Connaroe were among those received. Mr. Harris remained until October, 1823. He has the honor, therefore, of being the first Angel of this church. But the real, orderly work seemed to begin November 9th, 1823, when Rev. John Burtt, also from Philadelphia, became the supply. June 8th, 1824, the Presbytery met in Salem and installed Mr. Burtt. The congregation agreed to give him a salary of $300, his firewood, and find him a house to live in. That house was on Fenwick Street, as East Broadway was formerly called, on the site of the present opening of Olive Street. His children and the little Hancocks, across the street, played together.

Mr. Burtt was a native of Scotland, short in stature, with a large head, dark hair and blue eyes. He was born and educated in the neighborhood of the spot which has been immortalized by the birth of Robert Burns. At an early age, he learned to lisp that gifted poet's numbers and his young heart beat responsive to the hope of becoming a rival to his fame. The bitter winter of adversity destroyed the flattering illusion. He was recognized as a preacher of superior merit.

The additions to the church were encouraging. Colonel Johnson united with it in 1823. He was ordained a ruling elder in 1824. That year Dr. James Van Meter and his wife, Mrs. Ruth Van Meter, Mrs. Sarah L. Van Meter, wife of Dr. Robert H. Van Meter, Mrs. Anna J. Ware, wife of Mr. Bacon Ware, Miss Margaret Connaroe, with others, united with the church. The membership rose to 31 that year. The attendance grew from 50 to 200 people. Three new elders were added in 1828, Dr. James Van Meter, David Johnson and Isaiah Wood.

Dr. James Van Meter's house was a consecrated one from the uniting to the church of himself and his wife. The family altar was esablished with morning and evening devotions. The house (site of the present Manse, 60 Market Street,) was near the old church. It became the chief center of the religious activities of the congregation. A cordial hospitality awaited ministers and missionaries. Many distinguished clergymen visited them.

In the front parlor a weekly Bible Class was taught by the pastor, Rev. John Burtt. At a later date, a woman's prayer meeting was organized and the upper room over the parlor was utilized for that purpose. A receipt to Mrs. Van Meter for $15 in the form of a letter, dated 1825, shows that a Woman's

Foreign Missionary Society was in existence. And when Miss Maria Ogden, of Woodbury, offered herself as a missionary to the Sandwich Islands to the Foreign Board and was sent in 1827, here was a group of earnest women and young girls to take hold of the assisting preparations. Enthusiasm of the Salem women for Foreign Missions matched that of the New England women although no printed chronicle has yet been spread abroad to draw the sympathizing tear from the reader. Twenty-nine women and eighteen men were found that year ready to subscribe to the cause of Foreign Missions. What a year of activity it was! 37 women contributed a total of $35.50 for furnishing the poor of the township with Bibles. Not all of them Presbyterians but the Presbyterians headed the list in representation. In 1828, the work was regularly assumed in behalf of Foreign Missions under the care of the session and women of varying ages collected annual dues until the time was ripe for a collection at the Sabbath services. In 1830, a pastor's library was presented by Elias Boudinot, Esq., valued at $50.00. A Miss Ellet, of New York (not the Salem family) gave a Sabbath School library valued at $25.00 during this pastorate.

After Mr. Burtt left Salem, he had an opportunity to indulge himself in distinctly literary labors which he improved, but he was glad to return to New Jersey and take the little church at Blackwoodtown, which had lost its primitive name of Timber Creek, and its connection with the Woodbury Church. In 1859, he came to end his days in Salem where he died in 1866. His "Poetic Hours, or the Transient Murmurs of a Solitary Life," can be found only in the libraries of the older families of the church. That copy in this Van Meter family will be placed in The Presbyterian Historical

Society, of Philadelphia, where are the portraits of Rev. and Mrs. John Burtt and reliable data in regard to them. Also, the silhouettes of Dr. James Van Meter* and Dr. Robert Hunter Van Meter when this Centennial occasion has ended. Two such silhouettes are here today for observation and framed as an addition to the faces on the walls of the upper vestibule. These "faces" are the deceased pastors as far as Rev. William V. Louderbough, and a large portrait above a small engraving of him, of Colonel Robert G. Johnson. As expected, paintings of the original edifice and enlargements as they used to be through kindness of Mr. William Patterson.

Rev. Alvin H. Parker, of Cape Island, was the accepted supply after Mr. Burtt in 1830. The legacy from Mr. John Congleton, a former elder in the Penn's Neck Church, of $1,000 came during his ministrations and he obtained from a wealthy mahogany merchant, with whom he was acquainted, present at one of the Sunday morning services, nearly enough mahogany to make the benches into pews. Thus Mr. Parker was enabled to see the congregation more comfortably seated and provide some kind of a definite income for the seats had been free before such decision. Other needed repairs had also been made and the membership had increased to 60. It was in this pastorate that the britannia communion set was procured and it was the first

* In 1923, previous to the delayed publication of this manuscript, the Pastoral Aid Society of this church secured by the courteous compliance of the heirs of Mr. and Mrs. George Rumsey (Miss Cornelia Hannah among the Keasbey relatives) on East Broadway, through the breaking up of that home by death, where it had been a score of years and over, with their removal from life in Salem, a genuine relic of the past, since it is a portrait of Miss Artemesia K. and Miss Martha J. Van Meter, for the church parlor. As they were in childhood, there is a charm about the two pretty little daughters of the four children of Dr. and Mrs. Thomas Jones Van Meter and granddaughters of Dr. and Mrs. James Van Meter.

complete set of the necessary parts as tankard, two cups, two plates and a small baptismal bowl to which some of the members can point as used at their baptism.

In 1832, Rev. Amzi Babbitt followed Mr. Parker as a stated supply for 18 months. Gifted speaker but rather unsocial. Rev. Thomas Amerman, of New York, who was next in line for five months, was not so pleasing in the pulpit but he showed more in pastoral qualities.

Rev. Alexander Heberton, of Kingston, Pa., received a unanimous call. He was installed December 15th, 1834, by the Presbytery of Philadelphia. In person, tall and slender with light hair and blue eyes. Under his efficient, increasing labors and liberality all the organizations of the church were quickened nor were they limited to Salem. The suburban villages were visited. The monthly concert for missions was established. The Sabbath School brought under more systematic management. The women of the church were formed into sewing societies for benevolent and church purposes. Many new families were drawn in who afterwards constituted some of the most valued members. Missionary zeal glowed under Mrs. Herberton's fostering care and hundreds of dollars were realized, annually from the sale of useful and ornamental articles engaged by persons in and out of the congregation. Many orders came from Philadelphia.

In 1835, the church edifice was enlarged by lengthening the south end and building a wing on each side of the added length. This addition gave the building the shape of the capital letter T and brought it out on a line with the street where it was entered by two doors with the pulpit between them. The entrance still faced the pews. A new pulpit of mahogany, the gift of Colonel Johnson, rested on a raised platform with an up-

holstered recess and a sofa to match; a bronze lamp stood on each side of the pulpit, a communion table had been presented; two antique mahogany chairs were loaned by Miss Prudence Keasbey, and with a carpet, the whole interior became greatly improved. It was rededicated.

Mr. Heberton ordained as elders Messrs. George C. Rumsey, Calvin Belden and John Weatherby. Congregational singing was being sustained with difficulty and in 1839, Mr. Heberton succeeded in having a pipe organ placed in the gallery with a choir. Mr. Belden gave half of the cost of the organ and offered the services of his daughter, Miss Rebecca Ann Belden, to play it. The music of the church assumed a fresh excellence but it was considered rather worldly. The death of Dr. Robert Hunter Van Meter in 1839, was one of the losses met.

In six years, the Heberton pastorate was ended and he was dismissed by the newly formed Presbytery of West Jersey. He never lost his interest in the Salem Church. One of his sons is the Rev. William Wilberforce Heberton, D. D., Treasurer of the Presbyterian Boards of Ministerial Relief and Sustentation.

Rev. James I. Helm began his labors June 25th, 1840, as a supply. He was installed as the third pastor October 17th, 1842. He was with the congregation in both of these capacities for nearly twelve years. Many changes occurred in that period. The withdrawal of Colonel Johnson from the church was one of the unhappy and very much regretted events. Yet Mr. Helm was scholarly and the school of which he was principal added to the prestige of the church in the community. He won the affections of the majority of his flock and his subsequent going into the Episcopal Church gave sorrow to those who were partial to him.

The legacy from Miss Prudence Keasbey of $1000 for a new church building and the farm from the estate of Dr. James Van Meter were received during this pastorate. Mr. George C. Rumsey was also among those who passed from earth. He is remembered as the giver of the first large gift to missions of $100. Mr. Henry Freeman was chosen an elder in 1847. Messrs. Thomas W. Cattell, Reuben Hinchman and Henry B. Ware were ordained to the same office in 1851.

The Cattell and Belden families were prominent during Mr. Helm's ministry. Dr. and Mrs. Hannah (Miss Rebecca Keasbey) moved into the house made vacant by Dr. James Van Meter's death and the spell of it seemed to come upon them. Mrs. Hannah had a great many plans for the young people of the congregation. They learned not to pass the house, if they were very busy, for a beckoning finger was apt to emerge from the doorway and the attraction was irresistible.

Mrs. Helen was an unusual woman. It was at her suggestion in 1847, that the ladies of the congregation began to gather funds for the purchase of the parsonage as the home for the minister was formerly entitled. The cost was $2800. $1200 were raised by a general subscription and $600 contributed by the ladies' sewing society. The mortgage was not cancelled until May, 1852, and the resulting difference called for active efforts from the Sewing Society, a general term for a tremendous amount of energy, generosity and unflagging hard work.

Mr. Helm was dismissed in April. Rev. Daniel Stratton, of Newburn, North Carolina, but a native of New Jersey, received a call to the church June 23rd, of that year of 1852. He was installed the following October. Mr. Stratton's ministry continued fourteen years and ended with his death, August 24th, 1866.

The present church building was erected through his exertions and finished in two and a half years, at a cost of $27,000, from the laying of the corner stone. Dedicated October 15th, 1856. The largest givers were the families of Mr. Calvin Belden, Mr. Reuben Hinchman, Rev. Daniel Stratton and family including the legacy of Miss Hancock, Mrs. Margaret Rumsey, Mr. Thomas W. Cattell and Dr. Thomas J. Van Meter. The congregation filled it to the doors. The pews were sold to the highest bidders and every pew brought an annual rent. The congregation grew at such a rate that there was talk of sending out a colony to start another church. It is before you today and so is the tablet to the memory of him.

Mr. Stratton had constructive qualities and a rare tenderness of manner without being in the least familiar. Upon occasion, a gentle humor which disarmed criticism. His Presbyterianism was the unchangeable type. He was so proud of being a Presbyterian, so intelligent in regard to its history and influence that, without being considered in the slightest degree a bigot, he knew how to influence those not anchored elsewhere wih its importance. His delicate health was the only obstacle in his truly wonderful career. He was tall and slender, with shaven face, blue eyes and silver hair. It had turned early giving him an appearance of greater age that he possessed. His ministerial brethren called him the "saintly Stratton." Miss Abbie Paul sweetly expressed the feeling of the church and the community in a lovely poem after his departure from earth.

Mrs. Stratton before her marriage was Miss Eleanor Hancock, a Salem girl. Dignified, yet approachable, she was greatly beloved. She felt the going out from the parsonage as every minister's wife in a similar experience. Her sweet manner when she

welcomed the three succeeding Pastors and their wives, whom she lived to see in it, did not reveal the ache of her heart. Her two surviving children were lawyers. One became a Judge in the West. The eldest, who remained in Salem, was a man of unusual gifts. Besides local prominence as an elder in the church, the chief librarian of the city, and in other ways, he was a Director of the Presbyterian Theological Seminary at Princeton. Active in the Salem County Bible Society, as all these Pastors and elders have been. His paper on Bible Versions and Revisions is one of the finest pieces of research and literary expression ever published.

Rev. Robert Burtt, a son of the first installed pastor, filled the pulpit acceptably for three months after Mr. Stratton's decease. He and his mother aspired to have him chosen for the successor, but the officials of the church did not think it wise.

Rev. Frederick W. Brauns, born at the Hague, his father being tutor there to the royal family, was installed April 25th, 1867. His bride was a southern lady from Baltimore with all the demonstrative ways supposed to be peculiar to that region and she was very popular in the congregation. Mr. and Mrs. Brauns did not mind showing their affection for each other in the least and they tried to make their home look as much like a humble cottage as possible.

The church was under a heavy mortgage and the manse needed exensive repairs and some rebuilding. The Trustees could not see their way to get them accomplished but the ladies of the church did. Their fairs and festivals set a hitherto unapproached style the fashion for them and were successes. They painted and papered some of the plainer rooms themselves.

Mr. Brauns was tall, with dark hair and piercing dark eyes. A brilliant preacher and very pleasant socially. Mrs. Brauns was petite. Their daughter Mary was born here. After a pastorate of sixteen months, he accepted a call to the Seventh Presbyterian Church of Cincinnati, at a large salary. Not a year elapsed before they wanted to return to Salem and the people to whom they had become so attached.

But it was too late. Rev. William Bannard, D. D., of the Presbytery of Albany, New York, had been installed April 27th, 1869. Dr. Bannard was born in England and came to this country with his parents in 1832. He was a tall, handsome man with fair skin, curling brown hair and blue eyes—a typical Englishman. He came to the church in the midst of a gracious revival which had been conducted by the elders, chiefly Mr. Henry B. Ware and Mr. John P. Moore. Thirty-five were received into the church that month, the April communion, thirty on examination, the highest number ever admitted at one time. Dr. Bannard was a good preacher and Bible teacher. He excelled in the prayer meeting. He was a financier and he engineered the lifting of the mortgage, the large floating debt and the refurnishing of the audience room of the church. How the Trustees worked with him, chiefly Messrs Maskell Ware, John Lawson, Albert W. Sherron, Charles W. Casper. At last there was no debt, a shadow which had been felt from the cradles of many of the congregation. Further improvements were discussed.

Early on the morning of October 23rd, 1878, the most destructive storm that had ever visited Salem, rocked buildings which had stood the blasts of decades. The wind blew at a rate of 72 miles an hour--

almost a hurricane. The surrounding banks broke and Salem was an island.

The slate roofs on the northern and southern sides were lifted and fell into the adjoining yards. The noise was like great explosions. The steeple swayed in the mighty wind but was not damaged. Quantities of bricks, mortar, timbers, fell through to the Lecture Room wrecking in their path. A disconsolate group of men and women gathered that Wednesday morning, October 23rd, to view the ruins. Dr. Bannard's opening text for a campaign of endurance was Isaiah 64:11 using the words "destroyed by wind" instead of "burned up with fire." The men were completely disheartened but the women rose again to meet the exigencies of such an occurrence. Once more Mrs. Caroline W. Van Meter was the leader. Once more, the Court House had to be used for all the services. The sanctuary was restored, "pleasant things" came back, and made more attractive and convenient than before. Total expenditures, $6,590. Previously, funds for a new organ had been partly gained.

Anew, it was necessary to mortgage the church, but the people had a mind to work and Dr. Bannard was stimulating. The debt was paid and the mortgage was cancelled, January 8th, 1883, in less than five years. The second option for a text at the climax by the pastor was in Romans 13:8. "Owe no man anything," etc. Both discourses are graven upon memory like the service rendered by the ladies who gathered most of the money, led in the subscriptions, added means by fairs and suppers. Also $1590 from the Mite Society, a 5 cent weekly due collected through these years. There were 16 collectors. There were repairs at the parsonage during this period. In 1897, a new fence was built for the cemetery.

Mrs. Bannard was a lively, resourceful woman when well. She enjoyed the church life and there was a good deal going on. Towards the close of 14 years, the failing health of Dr. and Mrs. Bannard suggested less arduous labors. They had practiced what they had preached and were able to retire. The official relation was dissolved in April, 1883, but there are ties which time and distance cannot sever. Dr. Bannard was one of the incorporators of the Board of Foreign Missions when he lived in New York City. He was called the balance wheel of the Presbytery of West Jersey. They have passed from earth. Their graves are in that section of the cemetery for the ministers. Of their sons, two are dead. One, Mr. Charles Heath Bannard, has a high, responsible standing with the Fidelity Trust Company, Philadelphia, Pa., a married man with children and grandchildren.

The business side of many important things had been very absorbing, but that interest in Foreign Missionary work blazed forth again during Dr. Bannard's administration, in which he was ever an inspiration, and Mrs. Daniel Straton was the leader in the formation of an auxiliary in 1872, its first President and the first officer to enter upon her reward. Her approval and generous support did much to encourage the incipient and continued efforts of the women of the congregation for Foreign Missions. She rests from her labors and her works do follow her. A secretary of Literature still quotes her willing subscription to the regular magazine as taken "if only to watch the progress of civilization." At first the auxiliary was under the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, Pa. In 1875, the organization became an auxiliary to the

Woman's Foreign Missionary Society of the Presbytery of West Jersey.

The Jubilee of the Woman's Boards of Foreign Missions of the Presbyterian Church, U. S. A., 1870-1920, was fittingly observed and for which Miss Harriet Le Fevre Van Meter was the Presbyterial "Keywoman" by appointment in 1918. The local auxiliary rose to the highest point ever reached in money, a real "going over the top" to use a phrase born of the late war. Miss Cornelia Prior memorialized her mother in a gift of $50. The Misses Mary Caroline, Harriet LeFevre and Anna Hunter Van Meter gave $1000 for an Endowment Fund of the Woman's Foreign Missionary Society of the Presbyterian Church, Philadelphia, in memory of the three generations of women in the family of Dr. Robert Hunter Van Meter, the income duly credited.

There have been four other Presidents: Mrs. Henry B. Ware, Mrs. Charles S. Lawson, Mrs. William V. Louderbough and Miss Anna Hunter Van Meter. Mrs. Bannard, Mrs. Josiah Morris, Mrs. Henry M. Rumsey, Mrs. Charles W. Casper, Mrs. William V. Louderbough, Mrs. Elmer Smith, Mrs. Maria S. Bitter and Mrs. T. Reber Taggart, have served as Vice Presidents, the last three the present ones. Nine have been in the list of secretaries: Miss Rebecca K. Hall, Mrs. Ware, Mrs. Charles W. Casper, Mrs. Henry M. Rumsey, Miss Anna Hunter Van Meter, Miss Elizabeth W. Miller, Mrs. Jaquette (Mrs. Stratton's granddaugher), Mrs. James S. Wheeler, Mrs. Wilbur C. Springer; two treasurers: Mrs. Quinton Gibbon until her death in 1904. She was a born Treasurer connected in that capacity with the feminine activities of the church from her girlhood. Miss Carrie W. Patterson was Mrs. Gibbon's

successor and perseveres at her post with a growing reputation along that line. Miss Harriet LeFevre Van Meter and Miss Amelia R. Patterson have served the longest as secretaries of Literature. Quite a list of collectors in these forty-nine years, the longest periods given by Miss Anna Hunter Van Meter, Miss Henrietta H. Gibbon, Miss Cornelia Prior, Miss Carrie W. Patterson. Mrs. Charles Ayars is the present organist.

At the outset, the Sunday School Class assigned to Miss Harriet Le Fevre Van Meter, October 9th, 1870, directly from the Primary Room, occupied that one, at the right side of the pulpit in the Lecture Room, of those two quaint, circular benches with rail backs designed for the use of the smallest pupils. They, who neither remember nor sat in them, have missed a good recollection of a cozy circle to the front in sight and sound of the superintendent. Beginning with this Class in its first seat as her first responsible official service for Foreign Missions, a Mission Band named "The Young Reapers" was organized by her on the morning of July 16th, 1874, and of which she became President by request of Mrs. Margaretta C. Sheppard, Ivy Hall Seminary, Bridgeton, N. J. The first to enroll were Mary W. Belden, Maria S. Belden, who gave the box for pennies over which to rejoice together. Harriet Newell Moore, who became the secretary in 1876, Margaret Rumsey and May Ware with enlargement of Caroline Hackett and Sadie G. Chattin in 1874; Frances Burt, now and then, who died in 1877. A granddaughter of Mr. and Mrs. Calvin Belden.

The meetings were held in the homes of the members, especially that of the president until October 12th, 1877, when the popular size of attendance

took the band to the Lecture Room. It had gathered from other classes boys and more girls whose originality of ways and means, amusing selfdenials had sprightly results. Never daunted even when rain dashed away the invitation from Mrs. Henry D. Hall to have a festival in her garden and off they went to the Lecture Room at the Church. The entertainments, such as "Cinderella," the prettiest of all, brought intense fascination to their audiences to see much unsuspected talent. So unafraid were they in their delight as certain characters and when they made themselves famous for bright, youthful workers, traits for leadership were noticeable. Who can forget that pageant of the children in fantastic attire?

"The Young Reapers" existed for five years and some months. Younger members by announcement to be the nucleus of a new Band called "The Young Gleaners" with Miss Cornelia Prior as President, Miss Letitia Craven, Miss Alice M. Wood and Miss Mary B. Craven following Miss Prior as Presidents. Mrs. Louderbough and the Misses Patterson were active helpers. The age of the older members suggested their absorption by another title, a promotion to something in keeping with their growth. Thus, the thought of "The Young Ladies' Home Missionary Society" was seriously considered and it was organized by Miss Harriet Le Fevre Van Meter in the Lecture Room of the First Presbyterian Church, Thursday evening, March 4th, 1880, and with seventeen in attendance; no injury to an established Woman's Foreign Missionary Society. The more interested in the Home Branch of the Master's kingdom had their opportunity in missionary barrels rolling along to their destinations and a quilting feature was flourishing with Mrs. John C. Belden in the lead. Both auxil-

iaries were drawn into quick partnership. It was a live organization.

Selection of Mrs. Mary V. Moore, No. 8 Oak Street, by the organizer, for the first President was timely. The first Vice President was Miss Harriet Le Fevre Van Meter who maintained a strenuous connection as a dependable officer; later as President in the unexpired term of Mrs. Moore without diminution of leadership as a Vice President and standby in the copartnership of office for forty years, but who stepped aside to honor a rotation the while other responsibilities urged their turn upon her. For instance, she was elected the Recording Secretary of the Woman's Foreign Missionary Society of the Presbytery of West Jersey in 1881 as successor to Miss Josephine C. Fithian, of Woodbury, serving with Mrs. Eliza W. Newell, of Millville, who was elected the Corresponding Secretary in 1881 as successor to Mrs. Keziah K. Casper, of Salem.

In 1892, Miss Van Meter was elected the General Secretary and completed twenty-five years of an earnest service; the compiler and editor, too, of the printed Anniversary Reports of the two Presbyterial Societies in her business signature, "Harriet F." A Vice President on the Foreign side until 1923. In 1903, Miss Harriet Le Fevre Van Meter was elected the Treasurer of the Contingent Fund in the Woman's Society for Foreign Missions in the Synod of New Jersey and so another congenial service brought her into closer contact with more workers in the upper part of the state. The resignation in 1913 was that she could not be away from the family circle in the closing period of her mother's life.

The first Secretary of the Young Ladies' Home Missionary Society was Miss Elizabeth L. Lawson.

The first Treasurer was Miss Henrietta H. Gibbon. At the Annual Meeting, March 5th, 1885, the title was changed to "The Woman's Home Missionary Society" and in this same year it became an auxiliary to the Woman's Home Missionary Society of the Presbytery of West Jersey. In 1885, a room, No. 16, Copley Hall, Park College, was furnished by the local auxiliary and named for Mrs Mary V. Moore, who remained the universal choice as President until her removal to St. Paul, Minn., June, 1888, in search of better health for the household and whose departure was deeply bewailed.

A Bible as a final presentation to her with the blessing from Numbers 6th, 24th to the 26th inclusive and the traveler's Psalm 121st:8th verse. After two sad journeys to Salem on burial of the Grandmother, Mrs. Catherine A. Stretch, and one son, Frederick Brauns Moore, her own death and burial in the Cemetery of the First Presbyterian Church, bear the dates of May 25th and May 30th, 1910. The other son, J. Powell Moore, died soon after with burial in the West. This pew is linked with the history and vivid for loyalty.

Mrs. Louderbough was chosen in 1889 for the next President of the Woman's Home Missionary Society with the hope that a younger leader would draw young people. But such was not the case. Miss Mary E. Hires accepted the office June 3rd, 1901, and showed what an older woman can do when heart is in the work and to whom every effort meant happy, prayerful attention. Her sister-in-law, Mrs. Arthalinda C. Hires, with whom she finally made her home, assisted on the social side of the Reading Class connected with the study and reference books for the winter. In failing health, Miss Mary E. Hires retired

from the chair in 1916 as Honorary and died April 15th, 1921, at eighty-four years of age. Mrs. Hiram W. Brown, formerly of Cedarville, was elected the next President at the Annual Meeting in 1916, and she continues to preside over the affairs of the Woman's Home Missionary Society. To return for a moment to the Secretaries who have a historic connection: Second, Miss Bessie Lee Morris, Mrs. Harry G. Lippincott, Mrs. James Patterson, Miss Bessie K. Hires. Secretaries pro tem., the Misses Harriet F. and Anna Hunter Van Meter, Miss Henrietta H. Gibbon, (to which three, the earliest records owe their preservation), Mrs. Sarah G. Ware, Miss Amelia R. Patterson. Miss Gibbon was the Treasurer twenty-seven years. Mrs. William B. Dunn is the Secretary at 1921 and Miss Georgie D. Lawson the Treasurer.

"The Little Women" of twenty in attendance held their first meeting in the Primary Room of the Sunday School, Friday afternoon, February 2d, 1917. President, Mrs. W. Meritt Shobe; Vice President, Mrs. William B. Dunn; Secretary, Mrs. J. DuBois Elmer; Treasurer, Mrs. Clementine H. Howard; Aides, Mrs. J. Dale Dilworth, Mrs. George S. Smith, Mrs. John B. Bitter and Mrs. Kenneth Campbell. There is mention that their meetings were every other week and covered ages from eight to sixteen years. One afternoon, seventy valentines were made and sent to children of the Presbyterian Hospital, Philadelphia. More condensed statements are lacking.

During the terrible World War, which stirred denominations as well as individuals, the raising of that large, handsome, fringed, silk Star Spangled Banner, in the corner of the audience room where the tablets and Font are, was exhilerating with appropriate exercises on Sunday morning, July 8th, 1917. It was

easy to collect the money for such enthusiasm to the credit of the pastoral Aid Society. Each Sunday School Class measured to its assessment. A real bugler sounded by invitation to the school, the call to worship for the "boys" as an inspiriting feature at the opening hour, April 28th, 1918. Armistice Day, November 11th, leans upon the helping hands for dues to the Red Cross and patriotism is not wanting in this nor any good cause among Presbyterians.

Tuesday evening, January 14th, 1919, a Young Woman's Home and Foreign Missionary Society was organized at Mrs. Hiram W. Brown's home. President, Miss Florence Reeves; Vice President, Miss Clara Ayars; Secretary, Miss Helen Smith; Treasurer, Miss Jean Wheeler; Music Committee, Miss Jean Wheeler, Miss Helen Smith; Secretary of Literature, Miss Rebecca I. Counsellor. Promising, and there were some regular meetings in their homes by turn. A financial report was forwarded. A successful supper advertised, "Noah's Ark", was held in the Lecture Room but the record is brief. In August, 1920, a society named "Light Bearers" was organized and in the Church Calendar for October 16th, 1921, this list is printed: Superintendent, Mrs. Frank T. Hall; President, Miss Grace Lewis; Vice President, Miss Constance Rumsey; Secretary, Miss Eleanor Rumsey; Treasurer, Donald R. Taggart. This, too, lacked an aggressive push but, perhaps, when school days are behind them the memory of their motto will guide them to a renewed interest in both sides of the missionary motive. The seed was sown. Some meetings were held.

It is fitting here to mention the special services for the Germans in the Lecture Room which were begun July 16th, 1883, at the request of Rev. Dr. Allen H.

Brown, the Synodical Missionary. Miss Anna Hunter Van Meter collected the statistics. The session took an interest particularly, Mr. Henry Martyn Rumsey. But the last German minister, Mr. Locker, removed the scene to the Court House without consultation with the session. They withdrew their support and the effort came to an end, June 22nd, 1884.

CHAPTER IV

What shall we say then to these things? If God be for us, who can be against us?—Romans 8:31.

Towards the close of Rev. Dr. Bannard's pastorate, the subect of temperance was assuming greater importance. Mrs. Josiah Morris, an influential member of W. C. T. U. No. 1, from which a wide-awake appeal went to the churches, succeeded in having unfermented wine used for the communion services.

The new pastor, Rev. William V. Louderbough, installed December 11th, 1883, soon began to sound the note of alarm over the inroads of the liquor traffic. During his long pastorate, ended by his death in the church, near the stairway at the left of entrance, Sunday morning, May 18th, 1919, he was sincerely an "Apostle of Temperance", locally, in Presbytery and Synod. With faith in the loyalty of Christian women, the session of this church recognized the petition signed by 29 from number of them to a circular letter dated May 28th, 1894, praying that "3 or 5 prudent women whose hearts the Lord has touched in relation to the cause of temperance be appointed to labor in this congregation." The supervision of higher courts like the Woman's Presbyterian Temperance Association of Philadelphia, Pa., and according to the plan projected by the General Assembly's Permanent Committee of 1881-1913 when the title was changed by the General Assembly to Board of Temperance.

Miss Harriet Le Fevre Van Meter was chosen as the chairman of the first Woman's Temperance

Committee here with approval for continuous effort by the Presbytery of West Jersey from September 27th, 1892. Mrs. Charles S. Lawson, Mrs. Margaret K. Dare, Miss Mary E. Hires and Mrs. Benjamin R. Kelty accepted their parts in the historic "5" and organization was effected at the home of Mrs. Caroline W. Van Meter, 121 West Broadway, Wednesday evening, June 6th, 1894. So 9 have served in the leadership and whose privilege it was to be formally reelected by the session but experience proved that they went on their way from force of habit. Additional names are Mrs. Jonathan Woodnutt, Mrs. Hiram W. Brown, Mrs. D. Harris Smith and Mrs. Robert T. Seagrave. Monthly meetings, quarterly conferences in the church parlor and collections as a separate account from the usual avenues. Position was strengthened on November 27th, 1908, as the Woman's Presbyterian Temperance Union but after examples of a preference, Miss Harriet Le Fevre Van Meter was elected the Temperance Secretary on March 20th, 1911, and now the financial report goes to the credit of both Women's Foreign and Home Missionary Societies to the Board of Temperance and Moral Welfare, Pittsburgh, Pa., this fresh title having been given by authority of the General Assembly of the Presbyterian Church, U. S. A. Total amount forwarded $439. At the starting point, sum of ten cents, higher, highest. From 1918, the plan of a dollar more a year in keeping with the age and purpose.

In this connection, a brief history of the vessels used for the communion of the church is appropriate. The original group was composed of 2 silver lustre cups presented by Mr. James Bartram, 2 American Beauty plates loaned by Mrs. Ruth Van Meter and

which remained in the care of that home until the death of Dr. James Van Meter in 1847. Bread was bought but it was cut there and after Mrs. Van Meter passed away in 1842, Mrs. Margaret C. Rumsey assisted Dr. Van Meter's niece, Miss Harriet Van Meter, afterwards, Mrs. Cone, in the cutting. It was done on the Saturday evening previous to its use. The decanter of wine was furnished by Colonel Johnson. A complete set of britannia followed and it consists of a tankard, 2 cups, 2 plates and a baptismal bowl now in the care of the Van Meter family, 121 West Broadway. A silver set was agitated by Mrs. Helm for the new church building who is thought to have eventually taken charge of the communion pieces which appear to have come into the care of the families of the ministers. Mrs. Daniel Stratton was the next holder of the sacred vessels. Those lustre cups stood on the mantel in the pastor's study. One cup was broken. In succession, the other cup went to Mrs. Quinton Gibbon, wife of an elder, who relieved Mrs. Stratton, her sister, and gave the necessary attention to the contents of the communion basket as she was opposite the church. This was more convenient to the sexton who carried it back and forth. When the great grand niece of Mr. James Bartram, Miss Lillie Robertson, was married, the treasured relic of one cup was given to the bride and prized by her for association with father and uncle. Now, Mrs. Alexander Ramsay.

It may have been 1885-6, the basket of contents for the quarterly communion was in the hands of Mrs. John P. Moore, the widow of an elder, for awhile and who passed it to Mrs. Thomas Jones, the wife of an elder. In the summer of 1888, Mrs. Caroline W. Van Meter and three daughters of the family

of the first elder in this church, accepted the trust of 1 tankard, 1 bowl, 2 cups, 2 bread plates and table linen and retained the custody for twenty-two years, including their gift of home made bread. Also, unfermented wine by turn. Other donors of the fruit of the vine beside the temperance committee were Mrs. Samuel Prior and daughters and Mrs. D. Harris Smith with the most extended remembrance, of bread too, by Mrs. Benjamin R. Kelty, at another elders home, until this fall when the vintage failed and a purchase was nessessary for the communion table, October, 1921. The Woman's Presbyterian Temperance Union added a silver tray for the tankard in 1909 at a cost of $19.25. When appropiately inscribed, the entire communion service and the box of table linen were relinquished by Mrs. Caroline W. Van Meter and daughters in a formal letter to the pastor. Through him to the session as agreed when taken.

Rev. W. V. Louderbough sent for the silver baptismal bowl on Saturday, October 1st, 1910, that he might have it in a private baptism. Surely, the records of the session ought to say where, if this bowl be not found among the complete number. The "Basket" went away at this date and all the silver within by Miss Eleanor Buck who brought the request for it. Mr. Edgar Buck, her father, was the last sexton to carry it and whose steady guardianship of what belonged to the sanctuary in two former pastorates ended with his death on December 16th, 1915. The death of his son, James N., was at the beginning of the present pastorate with burial, March 4th, 1921. A striking week also for the funeral of Mr. Philip Schaum, a useful member who had acted as one of the ushers. Both sextons were much respected for their combined gentleness made it comfortable and

the ladies of this church pursued their various ideas in safety. An individual communion set of glass was presented by Mr. and Mrs. R. Wyatt Wistar for October 2nd, 1910, and used for the first time in loving memory of Mrs. Henry Martyn Rumsey. A Bible for the pulpit in the Lecture Room was the gift of the son, Mr. George B. Rumsey. The silver bread plates and tray of the former set are yet in use. It is said that Mrs. Hiram W. Brown and Mrs. George Richman, wives of elders, with helpers, attend to the service and all the pieces are kept in the church building. A diminutive boxed communion set of silver for the invalid membership was exhibited after the customary observance, January 9th, 1916.

Recorded pledge signing of 20 girls and boys before their final destination at the World's Fair in Chicago, 1893, awaited also the Pledge Roll of 1911, issued by the Permanent Committee on Temperance for the Sunday School where are the instruction in total abstinence principles and the distribution of literature entitled "The Amethyst," "Moral Welfare," etc., etc., as some of the very best effort put forth. A covenant card is passed to youthful communicants. The names of 44 girls and 34 boys are so inscribed beside an anti tobacco group of 5. Historic now with 28 well wishers and 79 pledged adults in the archives. Roll, No. 2, asks for more. Appreciation is expressed for fearlessness by the pastors on regular and special days when language is needed. Friendship has widened in an exchange of letters with other workers in the Synods. Dr. Charles Scanlon in 1904 and Miss Marie C. Brehm in 1916, were eminent pleaders in this pulpit. Rejoice that National Prohibition became effective at midnight, January 16th, 1920, although adopted one year earlier than that

date, and you are all invited to a share in this great, hopeful Eighteenth Amendment to the Constitution of the United States.

CHAPTER V

For we are his workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them.—Ephesians 2:10.

The pastorate of Rev. William V. Louderbough covers many activities, missionary and otherwise, which were carried over from the administration of Rev. Dr. Bannard. New features were Christmas exercises in the Sunday School, although Rev. Alexander Heberton had one such celebration to the astonishment of the small village of Salem, and formation of the Christian Endeavor Societies. The Junior did not survive. In 1888, its agitation started for new seats in Lecture Room. The Senior is active. How could it be otherwise with workers like Miss Wilhelmina R. Klein and Miss Carolina Christina Zaiser for Treasurer. Miss Grace Lewis is the President. Miss M. Caroline Van Meter has been one of the main givers, locally, and in meeting the general appeals which come to her directly.

This church has always had a Pastoral Aid Society but that organized by Rev. W. V. Louderbough on March 10th, 1884, was first called by the distinctive title and it remains a force. The first officers were Mrs. Henry M. Rumsey, President; Mrs. Agnes M. Starr, Secretary, Mrs. Quinton Gibbon, Treasurer, and her successor is Miss Carrie W. Patterson. Nine additional Presidents were Mrs. Charles S. Lawson, Mrs. Thomas Dunn, Miss Harriet Le Fevre Van Meter, the fourth presiding officer in ten years from 1894-1898, Mrs. Dilworth, Sr., Miss Mary E. Hires,

Miss Cornelia Prior, Mrs. Loyd Bailey and Mrs. James S. Wheeler who is the President now. Owing to the reported loss of the first Minute Book, the other officers, committees, etc., cannot be named but the three Misses Van Meter, Miss Carrie W. Patterson, Mrs. Walter Hiles, Miss Rebecca S. Ware and Miss Henrietta H. Gibbon have served as secretaries. Miss Georgianna D. Lawson is the present incumbent. Mrs. Elmer H. Smith and Miss Prior are the vice-presidents. An inviting field of labor and much has been accomplished by stirrings as years multiplied. In the fall of 1889, a spirit of renovation seized both men and women for the interior and exterior of the church were made more attractive. As the requisite dollars were not forthcoming for new carpets, enough wise hearted women put their fingers to the old ones and, when neatly tacked, a lease of longer endurance saw their mission out.

In July and September, 1890, English ivy and Virginia creeper were planted at the four corners of the building facing the street but which did not prosper at this date. It was in this year that the large century plants, formerly in possession of Mrs. James Bitter were lifted to position upon the front squares of grass. When their weight made it more convenient to use the shelter near one stairway rather than the cellar at Mrs. John C. Belden's home, they perished from the cold in the winter of 1893. The tubs were filled wih geraniums as hardy and easy of renewal for another season after they had hibernated in a pit owned by Mrs. Caroline W. Van Meter. These failed in the summer heat for lack of moisture.

Miss Van Meter's term of office in the Pastoral Aid Society was at a brisk pace and financial entertainments meant considerable sociability. That Autumnal

Festival was rare. Advertisements in prose and rhyme drew a large patronage. There was a novel Birthnight Party for these two in the Lecture Room. St. Valentine's Market was in what used to be Rumsey Hall and from the profit $200 relieved the debt of the Board of Trustees. Bright, alluring salutations at the portal were in charge of Miss Mattie Shute, now Mrs. George Carpenter. In a most inviting department of booths, Mrs. M. Schaible Willis charmed every one by tasteful arrangements. A June Fete found itself in too much warm weather in the Standard Building and uncoveted physical results. The Junior Editor of the *Salem Sunbeam* had a warning in a brief, amusing jingle after the style in vogue. This was preserved. Victims were soon well. That February Bazaar in the home of the Harrisons, where now stands the Mecum Building, another rhythmist, Mrs. Charles Glaspey, was heard and her lines are still enjoyable. A covenant child of the church, Mrs. Loyd Bailey, comes to mind when the collection plates are passed on Sunday. Mrs. C. W. Van Meter and daughters presented to the Pastoral Aid Society a gavel fashioned from a portion of the mahogany rail which topped the pews in the old church. Of course, the handle was tied with blue ribbon.

Change is busy and some years are conspicuous for deaths in groups. The young did not escape. Miss Sarah Ellet, Mr. Furman J. Mulford, Miss Harriet Newell Moore not far apart. Again Mrs. Daniel Stratton, Mrs. John Burtt, Mrs. Amelia Patterson,Mrs. Elizabeth Johnson, Miss Mary English and Miss Mary James within five months. Attention was riveted upon Miss Amelia Birchmeier, Mrs. John Hires, Mrs. Hill, another physician, Dr. T. Patterson, two former pastors, Rev. Alexander Heberton

and Rev. Frederick W. Brauns and twelve months between, Mrs. Prudence Jones and Mrs. Mary Jane Brown. A continued summary. Peculiar interest surrounds the aged members whose love for Christ and His cause never waned. Slowly, those worshipers who came from the old church building to the new building slipped away and something precious hovers about their names. They knew its founders, felt its struggles, grew with its growth and strengthened with its strength. Erecting and furnishing of the church kitchen was accomplished in 1910 at a cost of $700 and over by the efforts of the Pastoral Aid Society. A nest egg in kitchen fund.

Rev. W. V. Louderbough was in hearty accord with all the benevolent work of this church and city whose claims he did ably introduce. Mrs. Louderbough was the second bride and interested in the various church societies; for several years, she was the leader of the Foreign Reading Circle. Their son, Rev. J. Janvier Louderbough, is the pastor of the Holland Memorial Church, of Philadelphia, and the mother makes her home with him. The large bequest from the estate of the Misses Artemesia K. and Martha J. Van Meter after the death of the former on January 16th, 1900, and of the latter on July 3rd, 1901, is in the history of the Louderbough pastorate. His printed anniversary sermons had a free distribution beside the local press comment.

A farm received from them and the old manse, 59 Market street, owned by this church were sold. The house on its colonial foundations with the first stone steps in the village for entrance to the front door, now arranged for callers to alight at the curb, and formerly the home of Dr. and Mrs. James Van Meter, which also came into the possession of this

church through them, was sold and moved off. It resisted the separation as if acquainted with the mysteries of the will but it was finally done and the foundations were used in a more central part of the lot on which was built a new manse and this is the memorial of the Misses Artemesia K. and Martha J. Van Meter at a cost of $8000. The ancient brass knocker is on the side door. A balance, $1000, was held toward the renovation of the church building and by which stained glass windows took away those of ground glass with their inside blind shutters. The organ was brought from the gallery to the right corner of the audience room adjoining the pulpit and electricity was introduced at the expense of $6000. To the left of the Hymn Board, the congregation put a bronze tablet to the memory of Rev. W. V. Louderbough beneath that to Rev. Daniel Stratton. Rev. T. Reber Taggart was installed as the Minister on the evening of July 7th, 1921. May the God of all grace answer prayer for the ingathering of souls and stablish believers in every good word and work through his pastorate

On Sunday, April 4th, 1909, there was set apart to the glory of God and for the Sacrament of Baptism in the audience room of this church a handsome Baptismal Font of statuary marble, presented by Mrs. Harriet Van Meter Cone as a tribute to her father, Dr. Robert Hunter Van Meter. Total elevation 4 feet, 7 inches. Its own pillar for support in a lower room. Mrs. Cone was at this date the oldest communicant member of this church. She was present at the dedication of the first building on Grant street although not quite a year old. Below the carving, at the top of the bowl are the words: "In the name of the Father, and of the Son, and of the Holy Ghost." At

its base is a wreath of ivy which Milton describes as "never sere".

For the water, there is a silver bason, lined with gold suggested by the Biblical description of the vessels of the House of the Lord in the Old Testament. The silver lid is inscribed "Go ye therefore and teach all nations, baptizing them"—the forepart of a verse completed on the Font and found in St. Matthew 28: 19. A special die was cast for the bason and lid. Very interesting in many ways were the morning services that Sabbath. It was the regular time for the observance of the Lord's Supper. A great, great granddaughter of the Rev. Samuel Eakin, a former pastor of the Penn's Neck Church, Mrs. George B. Rumsey, was publicly received into the communion of this church, after which her second infant daughter, Eleanor Margaret, was baptized—the first use of the newly erected Baptismal Font. Two choice vases for flowers upon the pulpit platform were given by his wife and children in memory of Mr. George B. Rumsey, who died October 16th, 1914, to the third generation in the eldership.

In the multiplicity of memorials, there is a large window in pulpit recess as a token of affection by the Sherron family to a daughter, Miss Eva Alberta, who died October 2nd, 1900. Later, her Grand piano was presented by the mother to the Lecture Room for use in the Sunday School, the prayer meeting, or on any occasion when a musical instrument of the Steinway make is a felicitous increase to the furnishings. The Bible now in use in the pulpit of the audience room is another memorial and to the father, Mr. Albert W. Sherron, who died in 1911 and from whose estate there is a legacy of $500 to this church. Of a famil-

iar connection with the Board of Trustees and the session.

The first Sunday School in Salem is believed to have been owing to the Friends and to date from 1813. The Union Sunday School of 1819 followed. Then the separate organizations. The Sunday School of the First Presbyterian Church began in 1824 and women have the honor of being in the front rank of the life line thrown out 97 years ago. What a line it has been! Deaths and removals making gaps, now and then, yet the vacancies filling up and the work going on, the officers, teachers and scholars increasing with the years. Pastors, Superintendents, Secretaries, Treasurers, Librarians, the singers and players upon instruments striving together for a creditable enlargement even through the horrors and heroisms of wars.

How proud were those pupils that their teacher was Colonel William B. Robertson of the Civil War, for there was this period, too. The decorators, who with loving hands have adorned the church for bridals and memorials, for death as well as life, have appeared and disappeared, each in his or her department and generation, all swelling the grand total of labor, worship, giving. Sons and daughters with grandsons and granddaughters, nieces and nephews taking the places of other relatives. And when these were not available, the sons and daughters of strangers, for the walls of the spiritual Jerusalem must be built and the toilers have gathered.

Periods of families have been noticeable. The Van Meter period in the beginning with Mrs. Ruth Van Meter, Superintendent, Miss Mary Van Meter, Secretary and Miss Emma Van Meter, Librarian, has never ended. These represent the two Van Meter brothers, Drs. James and Robert Hunter. The grand-

children of both among the teachers and officers, 5 of them at one time. Miss Harriet Le Fevre Van Meter is the last of this family in the teaching force for 51 years and a fraction at this centennial. October 9th, 1870, is the date of the first of her three classes in the Main Room which contributed a total for all of $616 in their history. Now that the final one of 28 regular pupils on the list enters a training school for nurses, their teacher will turn to the Home Class Department as a progression for herself. The years, 1895-1909, are included in her lengthened service for the Sunday School as superintendent of the Primary Room and when she was proud to have as pupils on the Roll, Richard and Jane Hubbell, the great grandchildren of Colonel Robert G. Johnson, if only in a brief attendance.

While in the Primary Room, Miss Harriet Le Fevre Van Meter felt the needs therein as the predecessors had for something beside restricted, shabby leftovers. With her always faithful Assistant Superintendent, Mrs. Maria S. Bitter, and the corps about her, the modernizing of that room with light, becoming furniture and fixtures began. It was not an easy task. Miss Alice M. Wood, a former Superintendent and her helpers, accumulated $80 and then, overcome with discouragement, Miss Wood passed the balance of the money, after a limited expenditure, to Miss Van Meter who passed it to the Main Room for the purchase of a new organ with oaken exterior. Nothing less than a piano answered the ideas of Miss Van Meter but the rivalry which ensued meant one for the Main Room in advance. At once, there was a decision to have a piano at less cost as the Primary Room would probably be the heir to another in that of the Main Room, when its own specimen was worn

out and sold. Exactly so upon the gift of her daughter's piano by Mrs. A. W. Sherron.

The Van Meter family and supporters bravely led in the economies and money-making required by the circumstances and came out with a model up-to-date Primary Room with every feature in excellent taste. The audited account, $225.98, proved a victorious fact and this was in addition to that gift of $200 to the Board of Trustees. Mrs. Harriet Van Meter Cone affixed the pictures put into circulation by the *New York Observer* around the walls at her personal expense and these remained there until the next freshening in the church, so fascinating, when in some careless taking down the frames were injured unto retirement. The church parlor was complimented in this connection of collected funds with a new carpet, a new bookcase and a new commodious walnut desk with retouched woodwork. It was in similar repairs, January 22nd, 1879, that Mrs. Henry D. Hall presented a Bible for a small table which stood in the centre of the parlor before a promotion to the Main Room. The original Bible of this church was handed to the keeping of Mrs. Robert Hunter Van Meter, whose maiden name, Miss Sarah Leake Whitaker, excites an inquiry whether any other church in this Presbytery ever had so many of "Sarah" on its register as Salem First.

To look back a moment at the Primary Room, the first pianist was Miss Elizabeth Griscom Redstrake who became the bride of Dr. Lewis Moore Hires on November 9th, 1905, and went to Colorado Springs, Col. Her testimony is on record for ten short years of service, as she called them, and much individual enjoyment with the tiny folks who missed the music with the devoted interest. Miss Elsie Smith, after-

ward Mrs. Glaspey, and Miss Marguerite H. Gay, who visits here now as Mrs. J. Warren Davis, came into their time for instrumental and vocal gifts. Workers grew. If the full history of the Sunday School should ever find a publisher, the self-denying efforts of Miss Maria D. Burtt, who organized the infant class, its title at beginning, and labored until thoroughly established by May, 1864, should be preserved. Those descriptive pages summarized by Miss Henrietta H. Gibbon as part of her service in the Primary Room, after an exchange of letters with Miss Burtt, are sacred information and of a nature to arrest the attention of all who are browsing in the archives. First pupils were John Lawson, Thomas B. Ware and James S. Wheeler. In a term of 18 years much of the expense of maintenance was met by the leader and co-workers. Miss Burtt spent her declining years in Blackwood, N. J., a former charge of Rev. John Burtt, the father, and died there in the spring of 1906, with burial in the cemetery of the Presbyterian Church in Salem. Then, Mr. John P. Moore led "the lambs of the flock" as he tenderly reported them and their gifts.

A Rumsey period with Mrs. Margaret C. Rumsey as a teacher, her son, Mr. Henry Martyn Rumsey as teacher and superintendent in the Primary Room, and Main Room, a service running over 40 years, and upon retirement, a loving cup was presented to him. His daughter, Miss Margaret C. Rumsey, as superintendent of the Primary Room and associated with her was Miss Harriet Newell Moore, as assistant superintendent. Both were members of the first class of Miss Harriet Le Fevre Van Meter. His son, Mr. George Rumsey, in the Library. The Belden period with Mr. Calvin Belden in his long term of 30 years as Superin-

tendent, his daughters as teachers, a grandson, Mr. John C. Belden, as Secretary, granddaughters as teachers, one an officer in the Primary Room. The Ware period with Mr. Henry B. Ware for the third Superintendent of the Main Room in nearly a score of years. The Wheeler period with Mr. Caleb Wheeler as teacher and treasurer. His sons in the Library and a granddaughter in evidence. The Kelty period with four as officers; the Ale period of two with a Secretary and Treasurer and sisters as pupils.

Bannard period with Mr. William N. Bannard as Superintendent and Mr. Horace B. Bannard as Secretary. The Hall period with father and son following each other as Secretaries. The Patterson period and the gifts of Dr. James Patterson, now of Colorado, still coming to the Sunday School. The Moore period with all of the family in the Sunday School. The Gable period with Mr. Ralph B. Gable as Secretary and his wife as Superintendent of the Primary Room in a brief term just before that of Miss Van Meter. The Prior and Chew periods, the Craven period, the Hires period, the Jaquette and Miller periods. The Bennett period as a recent shining example of leadership in the Sunday School, the Eldership, the Brotherhood, the Boy Scouts and everything which pertained to the progress of Christ's Kingdom. The death of Mr. C. Weber Bennett in 1921 at 39 years of age was that of a finished course of usefulness. There was a Smashey period and then removal to Bridgeton.

Time fails to call them all up from a misty past in details for minute books had a way of vanishing and the allotted space for this paper is slipping away. The present officers are Mr Malcolm Musser, of the Y. M C. A., as superintendent of the Main Room;

Mr. Milton Jordan, Assistant Superintendent. Mrs. William B Dunn, Secretary, Miss Elizabeth Smith, Statistical Secretary, Miss Wilhelmina R. Klein as Treasurer and it is said that her reports never have to be adjusted. They can be read as she writes them. Miss Helen Smith, Pianist. Mrs. James S. Wheeler has been the Superintendent of the Primary Room from the first Sunday in December, 1909, at resignation of Miss Van Meter. In the service of that room is Miss Carolina Christina Zaiser from 1906 and from the second Sunday School class of Miss Harriet Le Fevre Van Meter. She brought a shy niece, who sang with the ease of a bird, and by endearing intercourse with the children holds an honored position.

Upon the recommendation of the State and County Sunday School officers, a Cradle Roll was organized as a department of the Primary Room by Miss Harriet Le Fevre Van Meter and Mrs. Maria S. Bitter on August 24th, 1902, and who gathered a Roll of 56 girls and boys. First name on it was Georgine M. Githens, a great, great granddaughter of Mr. Calvin Belden. Promotion to the class in three or four years. The Superintendent takes the child by the hand and offers a prayer in particular. Further remembrance on the birthdays and holiday season. First regularly elected Superintendent of it was Miss Esther Smith, 1907-1914. Afterward, Mrs. W. Herman Morris. Successors to this office, Mrs. Louderbough and Mrs. Thomas Peachey.

As nearly as can be estimated, the benevolence of the congregation during the century is not less than $95,221; while for home expenses, it must reach $215,000, perhaps more. It is safe to say on both accounts the record must exceed $300,000. The report for the Church year ending March 31st, 1921, is as

follows: Elders, 4; received on profession, 17; by letter, 13; dismissed, 5; deceased, 8; whole number, 340; infants baptized, 5; adults, 5; Sunday School, 178. Contributions:—Home Missions, $760; Foreign Missions, $748; Education, $132; Sunday School Missions, $104; Church Erection, $86; Ministerial Relief, $125; Freedman, $43; Temperance, $51; Evangelistic Work, $285; Bible Society, $10; General Assembly Tax, $58.14; Congregational expense, $4,100; Miscellaneous, $1,202. The latter item was mainly for European and Armenian Relief.

It has not been possible to compile the statistics of life, death and removals of the years from the city, one of the drawbacks to growth in town of geographical situation. Since the arrival of Rev. T. Reber Taggart as a supply from April, 1920, he has officiated at 21 funerals, 8 of them members of the church; 7 marriages. Total additions to the church, 43.

Elders and Trustees of this church have represented life in their various occupations as professional men, bankers, agriculturists, merchants, manufacturers, civil and military men. Besides those mentioned, one recalls Dr. Quinton Gibbon and his lasting service as clerk of the session. Educated and a fine penman, he was a great solace. That home was ever open to the ladies of this church for their executive conferences and high achievement.

Property of this church consists of the present stately edifice which has cost about $40,000. The Pittsgrove farm bequeathed by Dr. James Van Meter, valued at $10,000. The present Manse made possible by the bequests of the Misses Artemesia K. and Martha J. Van Meter and $1,000 from them to the Endowment Fund of the Cemetery. A farm in Quinton Township among their gifts. Their home property

covering 14 acres with a commodious brick house and $10,000 at interest for the equal benefit through the income of it to repairs of the church and expenses of the Sunday School.

Time thrills but time flies. People die and are forgotten unless linked with some immortal work. The Church is of that character.

"To Zion shall be given
The brightest glories earth can yield
And brighter bliss of heaven."

The pastor, Rev. T. Reber Taggart, presided in the pulpit of the handsome building on Market street adjoining the home, in life, of Colonel Robert G. Johnson, for the Centennial Program. November 13th, 1921, was a clear Sabbath day. Fellowship was the key note of the evening service. Rev. J. Janvier Louderbough, son of a former pastor, delivered an address, followed by representatives of all the Protestant Churches of Salem, the Episcopal among them, who gave up or dismissed their individual gatherings to invite their congregations to join in the celebration which was a delightful affair. A crowded audience room even with a prospect of a change in the weather.

On Tuesday, November 15th, the Presbytery of West Jersey added their recognition of the happy event by their presence. It was an exceptional privilege in the evening to listen to the address of Rev. Dr. A. B. Collins, Stated Clerk of the Presbytery, on "The Contribution of Our Church to the World." The next evening, November 16th, 1921, a social, which was largely attended, started the new century on its way.

Another memorial, a bronze tablet at the doorway of the church for a clear title of it to passers-by, is the gift of Miss Bessie K. Hires, to her father, Hon. George Hires, who died in 1911, while a member

of the Board of Trustees. A greeting awaits not only the membership and regular attendants but all who do not worship elsewhere. The weekly Calendar will have the tidings of this household of faith.

SATURDAY AFTERNOON AND NIGHT IN SALEM

By Mrs. Harriet Van Meter Cone.

(Born July 26th, 1820. Died September 14th, 1913)

In one of the old Geographies, Salem, New Jersey, is mentioned as

"A town of ancient date,
But far from being very great."

To the antiquarian its very age renders it a worthy study. Relics and ways of Colonial times yet linger. None perhaps more striking than the time immemorial custom of a general gathering, by common consent, from all quarters of the farmers, suburban and nearby citizens, of every age, color and sex at a central spot, known as "The Corner" on Saturday afternoon and night of each week during the year unless prevented by exceedingly inclement weather. The first settlers laid out two main streets. One running due east and west, the other from the north, meeting the former about midway of its length. This arrangement gave two corners, but on account of their mutual dependence, they have been blended into one appellation of "The Corner."

The public buildings consisting of the Stone Jail, square brick Court House, Market House and Whipping Post with intermediate Surrogate's and Clerk's Offices, were erected as early as 1735 on the sides of the north corner and surrounded by an ample pavement of brick. (The onward march of time took away the old Jail and Whipping Post. A handsomer Jail is farther down Market Street.) In the course of time, the opposite sides were occupied by the chief hotels,

stores, offices, shops for trades, becoming a dense collection of suitable buildings for business purposes. In later years these have been provided with fixed awnings, affording a shelter for their goods and, incidentally, the crowd which gathers on Saturday when "The Corner" assumes somewhat the appearance of a Venetian Plaza.

Early in the afternoon, carriages begin to enter the town. Hotel and livery stable sheds are soon filled while the late comers find the hitching posts for a half block on adjoining streets their only accommodation. Centralization of the crowd around the Court House for one of the ancient customs of this ancient town is the Saturday auction. The Auctioneer's platform is on the stone steps of the Court House. Here are sold valuable farms, tracts of woodland, bank stock, live stock, furniture, manufactured articles and other things "too numerous to mention." The Lares and Penates of many an extinct family have on this spot been scattered to the four points of the compass. While alas, death, misfortune, or extravagance, has brought many properties to the same result. Not the least important factor in these Saturday sales is the Auctioneer himself. Known far and wide for many a year even in hoary age, he still continues to ply his profession. With wit and wisdom and argument he handles every kind of property, product and object of sale. To him are entrusted the management and success, none doubting his fairness and judgment.

But the afternoon wanes, night closes around. Lights shine out in every direction, vehicles are still arriving. The crowd increases. No confusion, no rowdyism, yet constant movement and ever swelling sound of conversation can be heard for blocks. To add variety to the scene, the soap peddler and quack medicine vender come from afar and with their endless tongues

spout the excellence of their wares to the gaping, listening crowd. (In 1917, the County Board of Freeholders banished the stands from the county's property.) Hard times are all forgotten, dimes and quarters yield to such eloquence! Humanity is ever a study at this "Corner." The colored population is a large one in this community and furnishes no small quota to the numbers on Saturday night. Their hearty laugh and honest but original confabulations, form not the least amusing, though it must be confessed, not always comfortable encounter. In pleasant weather, the colored people have an ice cream and hokey pokey stand of their own where a lusty black calls aloud for his customers to come and partake.

Stores are well filled with purchasers. The well-to-do farmer's wife and wage-earners are providing essentials for the Sunday dinner. Young girls are examining the tempting array of dry-goods and feminine fixings. Babies lie asleep in their wicker coaches while the mother steps within the store to make a purchase. Ice cream saloons, candy, peanut and fruit stands are freely patronized. The stranger beholds these Saturday night crowds with all their attendant succession of different things. Let him become a resident and he inquires no more. He expects it; shares it. Soon postpones to buy his own needful personal or household wants until Saturday night. Joins the crowd in the grocery, the meat shops or the fruit stand, makes his purchases, and instead of promptly pursuing his way to his home, stops to chat, as all the rest are doing, with the first acquaintance he meets.

Ten o'clock arrives. One notices a slight diminution in the crowd. Stores are gradually closing. The last customer must hurry or be too late. Eleven o'clock. The wagons begin to move. The sound of wheels, the click of the whip, the impatient horse, betoken a

coming departure (before the arrival of the automobile). The restaurants are still open. The smoky lights of the candy, peanut and fruit stands yet hold out their temptations. But not until the town clock strikes the midnight hour does one find "The Corner" deserted, the lights all dead, the crowd departed. The same scene to be resumed on the next Saturday afternoon and night in Salem town.

Princeton Theological Seminary Libraries
1 1012 01217 5982

Date Due